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THE  
MISSIONARY HERALD.

VOL. XC. — DECEMBER, 1894. — No. XII.

THE receipts for the month of October, as also for the first two months of the new year, are as follows:—

	October, 1893.	October, 1894.
Regular donations . . . . .	\$33,102.52	\$42,759.49
Donations for special objects . . . . .	5,129.65	1,970.29
Donations for the debt . . . . .	5,955.75	392.89
Legacies . . . . .	9,562.75	6,915.17
	\$53,750.67	\$52,037.84
	2 mos. last year.	2 mos. this year.
Regular donations . . . . .	\$52,808.40	\$53,444.45
Donations for special objects . . . . .	8,091.58	3,815.39
Donations for the debt . . . . .	5,955.75	1,180.49
Legacies . . . . .	15,098.23	18,687.18
	\$81,953.96	\$77,127.51

Increase in regular donations, \$636.05; decrease in special donations, \$4,276.19; decrease for the debt, \$4,775.26; increase in legacies, \$3,588.95; net loss, \$4,826.45.

While under the inspiration of the recent Annual Meeting such expressions as “the Prudential Committee is instructed by the Board” not to withdraw “from any mission now occupied by the Board,” “It is the fixed purpose of the Board to go forward and enlarge its work at every opportunity given of the Lord,” have encouraging influence. We are charged to tell our case to the churches and trust them to bear the burden. We gladly do this. The question now is, Will the churches show a real advance in giving, and will the watchword of the Board be carried into force in all parts of our country?—“*A contribution from every church and from every member of every church.*”

THE American Board Almanac of Missions for 1895 will be ready by the first of December, and will be as useful and attractive as any of its predecessors which have called forth such unstinted praise from the friends of missions of all denominations. Will not some lover of missions, old or young, in each church see that this Almanac is offered for sale in all the families of the congregation? This is an effective method of awakening interest in missions, and it an easy thing to do, in view of the value combined with the beauty and cheapness of the Almanac. See the advertisement on another page.

THE address given by District Secretary Hitchcock at the meeting of the Board at Madison has been issued in tract form, and can be had on application at the offices of the American Board in Boston, New York, Chicago, and San Francisco. It was indeed a “world-wide survey of missions,” though much condensed, and we trust it will be widely read.

THE following communication from President Storrs has been received for publication here : —

At the recent Annual Meeting of the American Board, at Madison, Wisconsin, a Resolution was adopted which, as subsequently amended, reads as follows :

*Resolved*, That a coöperating committee of three residents of Chicago, and a second coöperating committee of three residents of Boston, and a third committee of three residents of New York, with a fourth committee of three residents of San Francisco or its vicinity, be appointed: whose duties shall be to increase the contributions to the treasury of the Board, and to organize and appoint sub-committees in their discretion for carrying out the plan of obtaining contributions from every church, and from every church member. The field of operations of the Chicago coöperating committee shall be Michigan and the States and Territories at the west. The field of the Boston coöperating committee shall be the New England States, except Connecticut. The New York field shall be the Middle States with Connecticut and Ohio. The field of operation of the San Francisco coöperating committee shall be the Pacific States. These committees shall be appointed each year, and the first members shall be named by the President of the Board, within thirty days after the adjournment of the present session. These committees shall report annually to the Board.

In accordance with the above Resolution, after the necessary consultation and correspondence, the following committees have been appointed, the members of which have severally signified their acceptance of the trust :

*The Chicago Committee* : WILLIAM E. HALE, Esq., CHARLES H. CASE, Esq., REV. J. G. JOHNSON, D.D.

*The Boston Committee* : HENRY E. COBB, Esq., WILLIAM F. WHITTEMORE, Esq., A. S. COVEL, Esq.

*The New York Committee* : DR. LUCIEN C. WARNER, HON. CHESTER HOLCOMBE, CHARLES A. HULL, Esq., of Brooklyn.

*The San Francisco Committee* : J. H. MORSE, Esq., of San Francisco, J. M. HAVEN, Esq., of Oakland, J. L. BARKER, Esq., of Berkeley.

All members and friends of the American Board are earnestly requested to give their cordial sympathy and aid to the committees thus named, in the important work which by the Board has been entrusted to them.

RICHARD S. STORRS, *President*.

*Brooklyn, N. Y., November 6, 1894.*

WE cannot give too much emphasis to the above communication from Dr. Storrs, containing his appointment of the coöperative committees as provided for at the late Annual Meeting of the Board. We feel sure that all the friends of the Board will welcome this movement which contemplates securing contributions from all of our constituency, both from the non-contributing churches and the large numbers in our churches who seldom or never make an offering for the work of foreign missions. We are dependent, under God, upon our churches, and to them we look in the confidence that they will unitedly respond to the appeal of these committees of business men who freely give their time and thought to the work of relieving the burdens which rest upon us.

A NOTABLE proclamation has been issued by Count Oyama, the Japanese minister of war, in reference to the conduct of the army during the campaign, and especially to the treatment to be given the wounded and non-combatants.

The proclamation is worthy of the highest commendation and places Japan in line with the most advanced nations in seeking to mitigate the horrors of war. We give the "order" as we find it in *The Japan Mail* of September 29:—

"Belligerent operations being properly confined to the military and naval forces actually engaged, and there being no reason whatever for enmity between individuals because their countries are at war, the common principles of humanity dictate that succor and rescue should be extended even to those of the enemy's forces who are disabled either by wounds or disease. In obedience to these principles, civilized nations in time of peace enter into conventions to mutually assist disabled persons in time of war, without distinction of friend or foe. This humane union is called the Geneva Convention, or more commonly the Red Cross Association. Japan became a party to it in June, 1886, and her soldiers have already been instructed that they are bound to treat with kindness and helpfulness such of their enemies as may be disabled by wounds or disease. China not having joined any such convention, it is possible that her soldiers, ignorant of these enlightened principles, may subject diseased or wounded Japanese to merciless treatment. Against such contingencies the Japanese troops must be on their guard. But at the same time they must never forget that however cruel and vindictive the foe may show himself, he must nevertheless be treated in accordance with the acknowledged rules of civilization; his disabled must be succored, and his captured kindly and considerately protected. It is not alone to those disabled by wounds or sickness that merciful and gentle treatment should be extended. Similar treatment is also due to those who offer no resistance to our arms. Even the body of a dead enemy should be treated with respect. We cannot too much admire the course pursued by a certain Western country which in handing over an enemy's general complied with all the rites and ceremonies suitable to the rank of the captive. Japanese soldiers should always bear in mind the gracious benevolence of their august Sovereign and should not be more anxious to display courage than charity. They have now an opportunity to afford practical proof of the value they attach to these principles."

THERE are good reasons for believing that the Japanese authorities are making strenuous endeavors to keep their soldiers up to the high standard indicated in this order of the Minister of War. Reports from Korea state that the Japanese are under remarkable discipline and that the few breaches of order which have occurred have been followed by swift and severe punishment. In this connection Dr. Greene, of Tōkyō, gives an illustration of the promptness and good order with which the troops are moved. An artillery regiment was quartered in barracks within a block of Dr. Greene's house, and near to these barracks was a depot for the transportation of horses. The whole regiment and the horses were sent off one night so noiselessly that not till the next day, when the barracks and stalls were found empty, was there any movement suspected.

THE Bible Lands Missions Aid Society, formerly called the Turkish Missions Aid Society, of Great Britain, of which the Earl of Aberdeen is president and Lord Kinnaird is treasurer, has issued a beautiful pictorial pamphlet relating to mission work in Turkey. Due acknowledgment is made to the *Missionary*

*Herald* for the twenty attractive cuts with which this pamphlet is illustrated. This Bible Lands Missions Aid Society is undenominational, using its income in grants-in-aid to such worthy objects in Bible lands as appeal strongly to the sympathy of British Christians. Many of the missionaries and mission stations of the American Board have been made glad by grants received from this society for special work under their care. Great Britain has large interests in Turkey, aside from its being the land of the Bible, and British Christians should aid liberally in evangelizing the empire.

THE difficulty of obtaining exact information from Turkey will be better understood if we explain, as we now can, the two contradictory statements given in our recent issues in regard to the arrest of the professors in Central Turkey College at Aintab. In our October number we gave the statement as to their arrest, which was received through Turkish officials in Constantinople. Letters received by us from Aintab, written subsequent to the date at which this reported arrest occurred, made no mention of the matter, and hence in our last number we stated that the report was incorrect. Letters now received from Aintab state that just after the receipt at that city of letters from Boston inquiring about the arrest, an order was received from Constantinople ordering the officials to arrest quietly "the Protestant pastors and the college professors who have been guilty of sedition and the organization of secret societies, and to hold them for further orders." On October 11 the Kaimakam, in presence of Mr. Riddle, the U. S. Secretary of Legation, and Mr. Poché, American Consular Agent at Aleppo, made a search of the houses of Professors Bezjian and Levonian and of their rooms in the college, collecting certain of their papers and sealing them for transmission to Aleppo, which is the seat of the *vilayet*. It is a strange circumstance, but characteristic of affairs in the empire, that letters from Boston reported the arrest of these men at Aintab before the official at that city received his telegraphic order in the matter. We learn from Constantinople, under date of October 17, that the papers of the professors were examined in the presence of both American and Turkish officials and were found to contain nothing objectionable, and the suspected insurrectionists were entirely exonerated from the charges which were made against them. Judge Terrell, our United States Minister at Constantinople, seems to have acted in this affair with great promptness and discretion.

It would delight us as much as it would our readers if every note in our magazine could be one of hope and cheer, but we must give *facts*, and so we must quote a word from a recent letter from one of our missionaries in Turkey. "A great deal is said now," he writes, "of obstacles to work in the Turkish empire. All of them put together are simply nothing compared with the effect produced by the short word 'retrench.' We have dismissed all the teachers of our Boys' School and shut up two pulpits, and in this way have been able so far to fight off the necessity of dismissing any of our ordained men. But we have accomplished this by letting buildings go, and by paying bills from our own pockets that should have come out of the mission treasury. As for enthusiasm, courage, hope, etc., of course that has gone — perhaps not wholly gone, but pretty much so."



AFTER years of delay the Spanish Government has paid into the treasury of the American Board, through United States officials, the sum of \$17,500 as indemnity for the losses sustained in 1887 and 1890 by the Board and its missionaries on the island of Ponape, Micronesia. This amount will probably cover all the pecuniary losses resulting from the Spanish occupation of that island, but it is by no means a reparation for the trials to which our missionaries were subjected or for the losses to the work which the Board is seeking to carry forward in Micronesia. As yet permission has not been granted for the return of our missionaries. This ought to be done, and we trust that such permission will not be much longer delayed.

SOME young Christians in our West African Mission are examples to Christians everywhere in the matter of benevolence. The two young men from the infant church who are going out as evangelists support themselves in part by their own earnings, and it is expected that by next year one or more young men will be supported in this form of service by the church, which is not a year old. Some members of the church give nearly one fourth of their earnings, besides doing something for their parents and friends. Would that all the churches of the United States could be brought up to the standard of this young church just out of darkest heathenism, in which every member is a contributor! They call the money which they bring for their Sunday collections "God's money."

It will be remembered that Mr. Foulk, Professor of Mathematics in the Doshisha at Kyōtō, died suddenly a year ago, to the great loss of the institution with which he was connected. Though not under direct appointment as a missionary, yet his whole heart was engaged in the Christian work of the institution. A pleasing incident has just come to light which occurred just after the Commencement exercises of the Doshisha in June last. A number of the graduating class, who had been specially under Professor Foulk's instruction, went to his grave, placing there a simple slab with the inscription, "The zeal of Thine house hath eaten me up." Could there be a more touching testimony to the Christian life of the good man?

THOSE who wish to keep in touch with the Christian life of Japan would do well to subscribe for *The Japan Evangelist*, a bi-monthly magazine issued at Tōkyō in the interests of Christian work in the empire. It is an undenominational magazine, and while there is occasionally an article by a missionary, most of the contributors are native Japanese. These papers are evangelical, vigorous, and entertaining, and we know of no publication which will better serve to bring readers into touch with the thought and religious experience of the Japanese. The agent for the magazine in the United States is Rev. C. R. Furner, Mt. Pleasant, Westmoreland County, Pa., and the subscription price is one dollar per year.

THE "Missionary Extension Course" of the Christian Endeavor societies seems to be working admirably in many places, notably in Chicago, where on a recent Sunday a great number of missionary discourses were preached. We write on the eve of a missionary day connected with the Extension Course, to be observed in Boston and vicinity, which gives promise of much success.

A SAD report comes to us from Hadjin, Central Turkey, that on October 25 the place was devastated by a fire, rendering 2,000 people shelterless and without food. Our missionary at Hadjin, Rev. Mr. Martin, telegraphed at once to Constantinople for assistance, and though the sufferers by the earthquake were making heavy demands upon them yet the committee at Constantinople responded by sending by telegraph 100 liras. The calamity is great and calls for speedy assistance. We are sorry to say that the call for aid which was sent out from Boston through the Associated Press has met with no response as yet.

AN amusing incident comes to us from Japan illustrating the intensity of feeling among the people in relation to the Chinese war. In one of the Tōkyō theatres a play was in progress one scene of which represented a fight between a Chinese general and some Japanese troopers. The acting was said to have been excellent, and the fictitious Chinese fought with skill only to show off with greater distinctness the valor of the Japanese. But the audience was so enraged at an occasional good thrust made by the representatives of the Chinese that they roared with utmost vigor, and one man, entirely forgetting that it was play and not reality, jumped upon the stage, seized the Chinese general, beat him unmercifully and finally pitched him into the pit, where he fell unconscious. What will not the Japanese do in a real battle?

ALTHOUGH the attention of the Japanese is greatly absorbed by the war, we have cheering tidings from our missionaries as to the attitude of the mass of the churches within the empire. There is evidently a strong evangelical reaction, giving great hope for the Christian work during the present year. President Kozaki of the Doshisha, on the Sabbath after his return from America, by way of England and Germany, preached a most powerful sermon upon the text, "Lord! to whom shall we go? Thou hast the words of Eternal Life." In this sermon he bore most emphatic testimony to the fact that, though there were many disappointing things in America and Europe, there is no question but Christianity is the great purifying stream in Western civilization. "The Church is growing stronger and stronger in the faith that, save in Christ, there is no hope for it. It must be so in Japan. If we can take these words of Peter and his confession, 'Thou art the Christ, the Son of the Living God,' we can go forward with hope of success."

WE are interested in the statement that the "Department of Comparative Religion" in the University of Chicago, aside from the opportunities it gives for the study of non-Christian religions, offers a three months' course in Hindi, in the thought that some who are intending to enter upon foreign missionary work can at least make a good beginning in this language which is so widely understood throughout northern India.

THE commerce of the Congo during the year 1893 amounted in value to nearly \$3,000,000, the exports somewhat exceeding the imports. About one seventh of the value of the imports was in brandy, wine, and beer, these items amounting to \$193,601. While it is a shame that there is so much liquor sent to the Congo, it is gratifying to know, in view of statements frequently made, that the amount is no greater.

A LETTER from Mr. Nelson, of Canton, gives assurance that the missionary work in that city and in the adjacent country stations is now going on with little hindrance from either the war or the plague. The plague has apparently disappeared, and thus far Southern China seems to be little affected by the conflict going on at the North.

THE captain of a vessel which was leaving the harbor of Kusaie on the fourteenth of September reports that as he was leaving they saw the *Morning Star* entering Kusaie Harbor on her return from Ruk. Of course he could bring no news, and we only know that the vessel at that time was safe and was ahead of schedule time in her voyage.

SOME of the Dutch ministers in South Africa are interested in efforts for the natives, but the majority of their people have little sympathy with missionary work for the blacks. One Dutch pastor in the South African Republic lost forty of his church members because he administered the Sacrament to natives, though this was done in a separate congregation, and in a house of their own. When these withdrawing members were asked what they would do in heaven, they replied that Christ had said that there were "many mansions" above, and they thought that the blacks and whites would be separated there as well as here.

WE call special attention to the admirable report of Dr. Brand in behalf of the Committee on the Home Department report, printed in connection with the Minutes of the Annual Meeting (see page 552), in which he says with strong courage: "Your committee urge with intense conviction that there be no backward step, no checking of enthusiasm, no discouragement. The day is full of hope. The debt is not to cool our courage, but to fire a loftier heroism. The churches need the very impulse and uplift which these difficulties, met in the fear of God, will give them. Your committee believe that the marvelous opening of the world to the gospel of Jesus Christ is not a freak of nature, but a decree of God."

THE English Missionary Societies, like those in the United States, have found the past year one of great financial stress. We agree with the editor of the Moravian *Periodical Accounts* that the deficiencies do not arise altogether from the prevalent commercial depression, but rather from the universal forward movement. Of the English societies it is true their incomes have fallen a little short of those of the previous year; it is the expenditures that have gone ahead with great strides. "The personal devotion and the obedience of the comparatively few who go to the front and do the arduous work have outrun for the present the liberality of the many who support the cause with their prayers, their sympathy, and their gifts." What do we pray for but the growth of the work? And the prayer is being answered in the most remarkable way. Of course there is involved with this growth an increase of expenditures. The growing lad cannot be kept in the garments of his infancy. The church must either cease praying for missions or else give more for them.

ONE of the happiest results of the recent revision of treaties between Great Britain and Japan is the granting of passports for residence in the Interior of Japan, not only to British but to foreigners from all countries. This will be a great boon to all missionaries.

THE cut below is from a photograph, taken some two years ago, of the young people connected with the Chisamba station in West Central Africa. Mr. Currie, who sits in the centre of the group, was then the sole missionary on the ground.



Since this photograph was taken the numbers in the schools have largely increased, so that at last dates there were sixty-nine pupils. It is only six years since this station was opened among a people who had never heard the gospel message. A church consisting of eleven members has recently been organized.

## TWO WARS.

BY REV. GEORGE M. ROWLAND, TOTTORI, JAPAN.

THE latest telegram gives tidings from Korea of a great victory for Japan over the Chinese troops in the Peninsula Kingdom.

The heart of the Japanese people is in this Chino-Japanese war. It was reported to me after the battle of A-San by a friend, a missionary in Seöul, that the Chinese troops fire once and then run. Another friend, a missionary to China, on hearing this, remarked that they did well to fire once before running; and he added that the Chinese have almost no national spirit and little loyalty. But whatever may be true of China, her people or her soldiers, it is certain that Japan in the matter of the present war is a unit: every subject of the Emperor is for it, and her army is brave, well-equipped, and well-disciplined. The press is practically unanimous in the desire to push the war, not only till Korea is acknowledged an independent State, but till China is so thoroughly humbled that she will never again assert suzerainty over her former tributary. There is in all the land no peace party and no Japanese to even mention such a party. The Emperor has left the capital and made a progress to Hiroshima, where for a time His Imperial Majesty will remain, and where will be located the military headquarters. The streets in Tökyö between the Imperial Palace and the railroad station were lined with enthusiastic crowds to greet His Imperial Majesty, and the whole progress to Hiroshima was greeted with great enthusiasm at the principal towns along the line. On the receipt of news of a battle to-day, the Christian Girls' School here set apart a time to celebrate the victory with speech, prayer, and song; and every grade of society, from the throne to the children, even the girls, are filled with the spirit of the enterprise. They believe that theirs is a righteous cause. They believe this empire has a mission to carry light, at least the light of civilization, into all this Eastern World. They believe and therefore do they fight. And this strong faith, this unity of conviction, it is which, in no small degree, leads the troops to victory.

But there is another war progressing. There is another kingdom whose cause is righteousness, and which has a mission to carry light into all the world. Its malignant foes are symbolized by the great red dragon and the two beasts, earthly, sensual, devilish. And of this kingdom we of the Church of God are the army. Our duty is to fight till the victory is ours, till the Light shines into all the earth.

Now and then a world-wide Christian convocation or a Christian Endeavor convention even, taking possession of a large American city, filling it with songs, as Japan's troops go forth to battle with war songs on their lips, makes us feel that the victory is soon to be ours. But to us who are of the Lord's contingent in this part of the world the last mail brings tidings of a threatening indebtedness in our supporting Board of over \$100,000. When such a circular as that from Treasurer Ward reaches us our hearts sink. This little island empire pledges itself to give to its utmost for the support of its army in Korea, that that army may by no means return without the victory and its purpose accomplished. Shall we, the soldiers of the Cross, suffer defeat for lack of support

from our fellow-countrymen of the Kingdom? Shall we prove disloyal subjects? Shall our King suffer shame because his people are only half-hearted? To-day the means to keep up the evangelistic agencies as we wish are not at hand, and the Board is heavily in debt. As we come back to our fields this autumn we find ourselves hampered for lack of funds. Some plans we had hoped to carry out must be abandoned. But it may be we are to be taught not to rely on an arm of flesh. We know of the financial stringency in the States and among the churches. We would not lay undue stress on the need of funds. But we do crave the sympathy and prayers of every friend of missions. We believe we have them in large measure. We need the power of the petition and intercession on our behalf of every member of the home churches. We need this power more than any army fighting for the spread of the lesser light of civilization. At this time especially, when you as well as we are financially straitened, cease not, brethren, to make supplication for us!

TOTTORI, September 19, 1894.

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## THE FIRST KINDERGARTEN IN TURKEY.

BY AN ARMENIAN, OF SMYRNA.

[The following communication was received by the Editor from an Armenian gentleman who greatly desires to express to friends in America his grateful appreciation of the educational work done by the American Board in and about Smyrna. Though giving his name, he requested that it be not made public. The letter was written wholly without the knowledge of any of the missionaries, and may be taken as representing the opinions and attitude of Protestant Armenians in Turkey.]

WILL you now hear from a foreigner who has been greatly interested in the missionary work in this part of the world? With immense gratitude we do remember the self-denying efforts of the American Board which are made for the extension of the pure principles of the gospel among the nations of this country. The most effective means for this high purpose has been the educational institutions. One of these Christianizing instruments, of which I shall speak, has been the establishment, ten years ago, in 1884, of the American Kindergarten of Smyrna, by Miss Nellie Bartlett.

I wish I could give a general idea about the Armenian schools at that date, in order to point out the innumerable benefits which we have received from the Americans. What was the moral condition of these schools at that time has been fully shown by the Armenian editors themselves. Twelve years ago there was not the least idea about the kindergarten system which is now warmly embraced by the Armenians. At that time the Armenian teachers had been accustomed to treat the children under their charge in every possible cruel way. They used to punish misdemeanors by torturing machines, which were hung on the wall by the side of the tyrant teacher. Naturally those teachers were extremely hated by their pupils. In the same way were treated also the delicate young girls. If you get an idea from this short description about the instruction of pupils, you will be glad to hear also of the light which was brought unto us by Miss Bartlett, who organized the new kindergarten and set to work to carry

her high purpose into execution. She soon collected a group of young girls and trained them in the best way, so that they might be teachers to the little ones. As soon as she did this she sent them forth to the interior parts of Asia Minor. She continued her useful teachings through all these ten years. This work, to which she has devoted herself, has cost her health, but she never tires, because she believes she gets her strength from above — the heavenly Father.

The kindergarten had its unexpected influence over all similar institutions of this country. Step by step the people were enlightened to acknowledge their duties toward the young folk. They appreciated the educational system of Americans and Europeans and partly attained to the state of their neighbors; and finally they have followed Miss Bartlett's example and made easy the foundations of a large number of kindergartens in almost all the large cities of Turkey.

The expenses which are incurred for the kindergartens will not be in vain, we assure you. The more the American Board or other benefactors give their strength and money for such an important thing, the greater will the result be.

On behalf of all the gratified Armenians, I pray my heavenly Father for the best improvement of the mission work in Turkey.

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## MEDICAL WORK IN THE NORTH CHINA MISSION.

BY ALBERT P. PECK, M.D., PANG-CHUANG, CHINA.

In the North China Mission seven centres have been successively occupied as stations: —

(1) Tientsin, the seaport of all this region, and the residence of the eminent Viceroy Li Hung Chang; the character of the population as determined by these factors is not very favorable to reforming influences, yet from its strategic position it is occupied as a base of operations by several missions besides our own.

(2) Peking, the imperial capital.

(3) Tung-cho, a large city twelve miles east of Peking, at the head of river navigation; site of the North China College, and surrounded by a dense farming population.

(4) Kalgan, in the mountains far north, on the frontier of Mongolia.

(5) Pao-ting-fu, capital of the northern province, a large and interesting city, the centre of a populous and interesting field.

(6) Pang-chuang, the only one of our mission stations planted in a country village; one of the most densely populated agricultural regions, probably as prosperous as any in North China.

(7) Lin Ching, latest opened of our stations, in what was a large city before the Tai-ping rebellion; important for its location at the junction of the natural and artificial portions of the Grand Canal.

As, in the providence of God, the field has thus widened before us, and the quick sympathies of the churches at home have poured their streams of money and of consecrated lives into the gulf of this great opportunity, so the various means, besides the preaching of the gospel, used by your agents here have been multiplied. We have as you know an educational system which begins with small boys and girls in the little village schools surrounding our stations, by

gradual selection carrying the picked pupils through the more advanced instruction given in the North China College at Tung-cho and the Bridgman School at Peking. In this evolutionary process of the development of a Christian society here in China in which shall be represented all the potent elements which in our estimation signalize it, the medical department has been a large factor, which we hope to make more clear to the readers of the present paper.

In the year 1880 the present writer arrived in North China, the only unordained medical missionary in the mission. At that time there was no settled policy of regular medical work, and my colleague, Rev. H. D. Porter, M.D., was the only member of the mission having a medical education; his invaluable services had been in demand all over our wide field to care for the health of our missionaries, and although he had done a great deal of medical work for the Chinese, it had been perforce intermittent and scattered, and secondary to his duties as a preaching missionary. With this new departure began the policy of having missionary physicians who should make that their chief work and not attempt to cover both fields. Its success is in part attested by the fact that now each of our stations, except Tientsin, has its medical department. Dr. W. C. Noble is in charge of the hospital at Pao-ting-fu, with the hope of the speedy return of Rev. C. P. W. Merritt, M.D., to take up the medical itineracy in that large field. Dr. J. H. Ingram is also expected back at his post in Tung-cho. Dr. E. R. Wagner is at Lin-Ching, where also Mrs. H. P. Perkins, M.D., does what she has time and strength for professionally for the Chinese women. Dr. Porter and Dr. Peck are at Pang-chuang, Dr. Virginia C. Murdock at Peking, in connection with the Bridgman School, and Dr. Waples is destined for Kalgan, to take the place of the late Dr. McBride, who fell at his post after a short service.

This remarkable extension of this line of effort in fourteen years is worthy of study by our friends whose hearts are warm with love for the Chinese. But as space will not admit of properly detailed reference to the circumstances of all our stations, a few words only will be offered regarding our own station of Pang-chuang, as a sample illustrative of the whole mission.

Our hospital is called the Williams Hospital, in honor of the late Dr. S. Wells Williams, who bequeathed the sum of \$500 for it. This sum, supplemented by a grant from the Board, gave us our hospital buildings erected in 1886. The entire cost of land, buildings, wall, and gatehouse was about \$3,000, and yet we have had in the busiest times about 100 male and sixty female inmates at once. This means a good deal of crowding, many having to sleep on mats on the floor, for the wards ought not properly to contain more than half that number. Yet as the entire establishment cost only about half what is usually given to endow a single bed in one of our great hospitals at home, and as neither food, bedding, clothing, nor nursing are provided for the patients, except from private contribution by the missionaries, our friends may rest assured that their money goes further in the relief of suffering than it would at home. Furthermore it relieves suffering which would otherwise be hopeless, not, as in our home charities, supplying a need which might possibly be met in some other way.

It will be understood that we have a dispensary connected with the hospital. This is open daily for those who come from such distance that they can go and come in a day, and who do not need to remain as patients. By far the largest



number of our patients are seen here. When making up the year's records they are counted at the first visit as new patients, subsequent visits as repetition or "old patients." Most people look to the list of new patients, representing the number of separate individuals whom we have served, as the most important indication of what we are doing. But not so to my mind. The pages of the records which show a long list of repeated visits are far more significant. They are of those who are beginning to have confidence in us, and feel a friendship which confidence and gratitude beget. Among themselves a doctor never makes a second visit unless he is sent for. If the first prescription does not cure or kill the patient, another doctor is probably consulted next. Among the old patients in the dispensary and the in-patients in the hospital the most enduring impressions are made.

Patients come here from the northern part of Hunan Province, all the western part of Shantung, and from the southern part of Chihli—a district altogether about one-fifth as large as the whole province of Shantung. Some of them travel fully 200 miles to reach us, and, when the slowness and difficulty of traveling in China are considered, one wonders at it. The aggregate of individual patients who have visited our dispensary and hospital since the spring of 1880 is over 65,000. When one recalls that very few of these would have come near us were it not for this attraction, the increase of our influence in this way may be realized.

But what besides medical treatment do we do to reach the hearts of these poor people? Briefly, daily morning services, consisting of reading and expounding the Scripture, singing and prayer, are held in the waiting-room. The reading is verse by verse in turn by all who can read, and generally in the Gospels or Acts. Three services on the Sabbath and three evening meetings during the week offer further religious instruction.

A missionary or native helper, or both, are present daily in the waiting-room while it is crowded during the afternoon clinic hours. Christian books are constantly on sale there; a most estimable old man, for many years a helper, has these in charge; we sometimes call him our hospital chaplain. He sells more books in the waiting-room than are sold by the whole staff of preachers and colporters on their tours, and he follows them closely with personal instruction as far as possible.

All who stay any length of time are encouraged to read, or to learn to read if they do not already know how, and hundreds have thus learned a little. Many who could not read have carried home books to be read to them by more erudite friends. The most elementary is a little book of a few pages containing the Commandments, the Lord's Prayer, a grace for meals, a short prayer of thanksgiving, and a short creed. Into how many home circles have gone these rays of life and light, warm with human kindness, the reflection and revelation of divine compassion, we can never know.

Our faithful staff of student assistants should be mentioned. They are being fitted for independent work, and are frequently sent on tours with the preaching helpers, their duties being both to dispense medicines and help in the evangelistic work. This they gladly do, as they are all earnest Christians. Besides this they are frequently sent out from Pang-chuang to conduct Sunday services at the nearer meeting-places.

It is impossible to say how many of our patients have given the supreme testimony of being baptized and joining the church, but there have been not a few, and did space allow many touching incidents might be related. Some of these may be found in published leaflets, such as the "Story of our Country Parish," by Rev. A. H. Smith, "The Little Gatekeeper" and "Two Sunny Hearts," by Mrs. Smith, "The Missionary Invasion of China," by Dr. H. D. Porter; also, by the latter, a most admirable and comprehensive paper on "Physical Healing as a Means of Grace," in the proceedings of the First Shantung Missionary Conference, 1893.

Thus it has been the blessed privilege of your medical missionaries to lift up many an unfortunate one lying at the "Beautiful Gate" of an unimagined future, into which by sovereign grace they have entered, walking and leaping and praising God.

Years ago, while living at Pao-ting-fu, a little man made his appearance at my hospital with a large tumor on his neck. He had never seen a European before, but came with his mind fully made up for an operation, owing to reports he had heard of us in his country home from patients who had been at the hospital. Against the remonstrances of his friends and neighbors, he had sold his little property in order to get money to live on. His simple reply to these remonstrances was that his life was made a burden to him by his tumor, and he was going to try the foreign doctor, and in the expressive idiom of his language if he was "cured well" he could earn some more money, and if he was "cured dead" he would n't need it. The foreign doctor tried to persuade him against so formidable and risky an operation, but without avail. Fortunately he lived through it, and the healing of the wound went on normally until delayed by a rather severe attack of erysipelas. Before this danger was passed he sent word by the gatekeeper that he must go home, as his money was spent. I replied that he must on no account go then; that I would feed him myself; but the next morning he was missing. The gatekeeper said he went with his little roll of bedding at daylight, saying that he was already greatly indebted to us for what we had done for him, and could not think of burdening our hospitality by eating our food. So he vanished into the unknown from whence he came, and we concluded that he would probably die. Months afterward one of our colporters, reporting the incidents of a tour in a region seldom visited, asked me if I remembered such a man. I said I did, but supposed he was dead. He said no; he had found him alive and well, and preaching the gospel at a fair.

While in the hospital he had seemed very stupid; no one thought he had taken in much of the truth; but he had bought and paid for a little elementary book and learned to read it. The simple explanation had remained in his memory, and after his recovery at home he had taken his book with him when visiting the little fairs where all the business of neighboring villages is done; he had been notable as the man with the large tumor, and now when he came around without it he was naturally an object of curiosity. They said he kept a kerchief around his neck, and when the crowd gathered around he would say: "My friends, when I was in the hospital they taught me of a religion there that is far more precious than the cure of my body. I have a little book here which tells about it, and if you will sit down and let me read and explain it to you, then I'll show you my neck."

And so, a self-appointed evangelist, he had been telling his little story. His cup was small, but it was just as full as though it were an ocean brimming over. That place is now one of the most encouraging of the out-stations around Pao-ting-fu; a circle of believers is gathered there, and the little patient remains a humble and consistent Christian.

The readers of the *Missionary Herald* often hear of the many rumors that are circulated among the Chinese regarding foreigners, and perhaps wonder how it is that among a people who have no newspapers, no public meetings, no mail facilities, and no means of rapid transit, rumors could spread widely and rapidly. They fail to comprehend the facilities for gossip afforded by the village fairs and the village inn.

Some months ago a bright-faced young man was shown into my office, who said he came not for medicine but to inquire about the doctrine. We had no church members in his village and he had never heard our helpers preaching at the fair, so I was curious to learn where he heard of us. It seems it was from a pedler of oils of whom he made a purchase while the barrow halted at his gate, and in that casual conversation he heard what he knew. Still curious to trace the links, I asked if the oil-pedler were a friend of ours. No; he said the pedler did not know us. Where, then, did he learn about us? Oh, at an inn (about twenty-five miles from where this conversation took place) where he had stopped for a night, the proprietor had told him about us and our doctrines. Was the innkeeper, then, probably an acquaintance of ours? No; the innkeeper had never been here. Well, then, how did he know anything about us? The innkeeper had a friend who had some disease which the innkeeper, being something of a doctor, had tried in vain to cure. Finally the friend came to Pang-chuang, remained a few days, and was cured, carrying away with him a little knowledge of the gospel story. So by this tortuous way it reached this young man, who was so interested by it that he ran away from home, not daring to let his family know where he was going, to learn for himself about this strange religion. Whether this young man or any of those who were the links in the chain, or any of the many others who must have heard these reports, have believed in the religion they talked about, I do not know, but I hope so.

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## MISSIONARY WORK IN TURKEY AND IN SYRIA.

BY REV. CYRUS HAMLIN, D.D.

DR. JESSUP'S interesting and splendid address at the meeting of the Board at Madison, published in the *Missionary Herald* for November, is in danger of being misapprehended on some points which my earlier acquaintance with the field enables me to guard against. I entered the field in 1838, Dr. Jessup in 1853, fifteen years later.

The Palestine or Syrian Mission is necessarily limited by the Arabic language, which is not the language of even the northern part of Syria. Our missionaries at Aintab and Marash have no occasion for its use. Of the 125 churches under the American Board only the one at Aleppo and those of the Mardin station in Eastern Turkey use the Arabic and procure Christian literature from the Beirût press.

Under Dr. Jessup's second head the impression might be formed that the first

Reformed Evangelical Church in Syria was the first in the empire, and led the way to "the more than one hundred and fifty churches, not a few of whose members wear the martyr's crown." The first *legalized* Protestant church in the empire was formed in Constantinople July 1, 1846.<sup>1</sup> This may have had no influence upon Syria, but it led to the formation of all the churches in Turkey now under the American Board. The church in Syria had no influence upon them. There was no language of intercommunication. The Arabic is the Korannic language, and the Islamite clergy must everywhere know it. Comparatively few of the common people, except the Arabs themselves, in all India and Northern Africa, can speak the language. The same is true of the Turks generally. Owing to this dissimilarity of language, what is true of the Syrian Mission has no application to the missions of the Board in Turkey, and the reverse. In Constantinople our knowledge of the Syrian Mission was gained chiefly through New York, and what they knew of us was from Boston.

The statement about the printing-press is applicable only to Syria. There had been an active Turkish press in the eighteenth century. A Turkish friend and neighbor has shown me heavy volumes in history and law and religion, printed at the expense of the Sultan in the last century. The Armenian Patriarch had a printing-press, and his printer, Arabogloo, was a friendly and excellent man. True, there was no evangelical work done by any of these presses, but they were in operation before the missionaries reached Turkey. The press which the missionaries established first at Malta was transferred not to Beirût, in 1834, but to Smyrna, where it arrived December 23, 1833, with Rev. Daniel Temple, and with Mr. Homan Hallock as missionary printer. It remained at Smyrna until it was transferred to Constantinople.

The statement in reference to the opening of the first day-school for girls in the Turkish empire should be limited to Syria. A day-school in Constantinople antedated the one in Syria. The ignorance of the women in Syria must have exceeded that of the women at the capital, where, when the library of St. Sophia was catalogued by a French Orientalist, more than one hundred female authors were noted. As all wealthy families employed private teachers for the boys, the girls in the household often stole the same degree of culture. But the people, the common people, wholly eschewed female education.

The reference to the great work of the education of girls I would like to supplement in honor of two devoted English ladies, who gave their wealth and their lives to that work.

In 1857, just after the last soldier of the Crimean War had left Constantinople, a lady called upon me with a note introducing the widow of the late Dr. Bowen Thompson, an English physician who had died in the hospital at Kulelie, nearly opposite my residence. With evident yet suppressed emotion she said she had come from Syria that she might once kneel and pray upon her husband's grave. I offered at once to take her to the cemetery where her husband was buried. She requested the lady with her to remain behind; and when, from a little distance, I pointed out the mound, she said: "Remain here while I go and pray yonder." I did not hear a word she uttered, but only the earnest pathetic tones. When she returned her countenance had another expression, one of calm satisfaction. She

<sup>1</sup> See Dwight's History of Christianity Revived in the East, page 229.

felt gratified that she had found a Christian brother, who knew the departed, to aid her. She had now accomplished her pilgrimage from Syria, and was ready to return. They went with me to my house and took lunch. The above is only preliminary. She then gave me an account of the girls' school founded by her sister, Mrs. Mott. Her husband, Dr. Bowen Thompson, and herself came to Syria as travelers, and became so much interested in those schools for Moslem girls that they remained until the government's call for volunteer physicians led the doctor, both as a patriot and a physician, to offer his services. He would not hear of her coming with him, and she remained happily in the schools until she heard the dreadful news of his death from hospital fever. She now felt that in a certain sense she had rejoined him, and she would return to Syria and give her life to those Moslem girls. The schools were not strictly missionary. They did not teach them Christianity formally, but they would teach them what a Christian home is. Many of them were bright and beautiful girls, and she hoped to see five or six thousand of them under that kind of training. She returned to her work and I think she died in Syria. These two English ladies consecrated their lives and wealth to Syria, and their names should be immortal.

The first boarding school for boys established in Beirût, in 1837, though the first in Syria, was not the first in the Turkish empire. Mr. Dwight opened a high school in Pera of Constantinople, in 1834, which, though not at the first called a boarding school, became one when persecution made it necessary. It met with great success. In 1835 he speaks of giving lectures on astronomy in it. In 1836 the station asked the Board to send out a man expressly for that high school, and in 1837 Mr. Hamlin was appointed, Secretary Armstrong commending the position as one promising the highest usefulness. The appointee was prevented from going, by the financial condition of the Board, until 1838. In the meantime the seminary had been broken up by persecution, and was re-established, in 1840, at Bebek on the Bosphorus. It, however, did not culminate in Robert College, but was removed to Marsovan, where it has culminated in Anatolia College. It was compelled to adopt the scheme of vernacular education, upon which Mr. Hamlin resigned, and established Robert College with a full college curriculum, and the English language as the medium of instruction. This college was properly founded in 1860. In January, 1862, it presented to the Grand Vizier its list of officers and its curriculum of study, and obtained his sanction, which was afterwards withdrawn. Owing to the most formidable opposition, it was not opened until 1863. Beirût, Marsovan, and Harpoot followed Dr. Anderson's vernacular scheme until they found it would not work. These institutions encountered no opposition.

The Bebek Seminary was a school of theology some years before Dr. Simeon H. Calhoun founded his seminary on Mount Lebanon; and it furnished native pastors and helpers and teachers, who have not been surpassed. The school on Mount Lebanon has been, of course, limited in its influence to the regions in which the Arabic language is used. This limitation is illustrated by the fact that while the American Board has now in Northern Syria, Eastern and Central and Western Turkey, and in European Turkey 125 churches, the Arabic field in Syria has 26 churches, and they are doubtless well supplied by the Syrian theological school. Our prayer is that they may expand into all Arabia and Northern Africa.

## Letters from the Missions.

### North China Mission.

#### THE WAR.

WE bring together here extracts from a few letters giving the impressions of some of our missionaries in North China in regard to the outlook as it appeared to them in the latter part of August. At our northernmost station, Kalgan, Mr. Sprague writes in good spirits, anticipating no trouble. A rumor had been prevalent in Kalgan that the Russians were to help the Japanese against the Chinese, and if the people had thoroughly believed this report, there would doubtless have been much hostility against all foreigners. But Mr. Sprague is convinced that their relations with the Chinese are so friendly that it would take more than a rumor to disturb them. It was expected that the boarding school would open as usual on September 1.

Dr. Sheffield wrote from the Western Hills, near Peking, August 19:—

“There is much in human nature that likes sensationalism, and you will be likely to hear a good many ‘facts’ from China to be corrected a little later. It seems clear to me that the Japanese have provoked this war without any proper ground. Korea has been tributary to China for many centuries. China has done nothing to improve its wretched government, as she has done little to improve her own; but no one thinks that Japan is impelled by a pure motive of benevolence in sending her troops into Korea and setting up a new order of things. There is no question as to the ill-preparation of the Chinese to meet such an attack. Her army is not properly disciplined and equipped. She has few officers of knowledge and military experience. She has no means of rapid concentration to repel attack. On the other hand she has unlimited resources, and unless overwhelmed by a succession of rapid defeats, I do not apprehend that she will submit to a humiliating treaty of peace. Japan has very

limited resources and cannot sustain a protracted and expensive war. Whatever may be immediately before us, China must from this time begin to build railroads and to thoroughly equip an army and navy after the manner of Japan and the Western nations.

“Great changes are before us in China — we will hope not convulsive — and we missionaries may rejoice that we are in the places assigned to us by a wise Providence to do the work that is set to our hands.”

Mr. Perkins, who was at Tientsin August 20, but who has since returned to the interior station of Lin Ching, wrote from Tientsin:—

“There seems to be no great reason on our part to fear personal trouble, as China seems very anxious to keep what friends she has among the nations. The war is sure to do great good to China, for her first and greatest need is something to wake her up. As to Korea, any change likely to come to her must be a change for the better. As to Japan, it seems pretty certain that she will learn wisdom before she is through. It looks to us as though she had undertaken a larger contract than she has strength to perform. However, China is hollow, and sharp blows well struck may break the shell, and to many it seems that the sooner broken the sooner mended.”

Writing from Pao-ting-fu August 21, Dr. Noble speaks of certain reports in circulation in that city which had caused some apprehension for a few days:—

“These reports were that the residences, chapels, dispensaries, and lives of all foreigners in Pao-ting-fu were to be destroyed on the 18th — Saturday last; to lend color to these reports the district magistrate on the 17th sent an officer to the dispensary to ascertain the number of places owned or occupied by the missionaries. On the 20th — yesterday — officials appeared and hung on the wall outside of the gate an imperial proclamation, stating that the

war was with Japan, that other nations were in no way involved, and that the lives and property of all foreigners were to be respected, and that failure to heed this would be followed by severe punishment to all offenders. The proclamation also has been posted in each of the four gateways of the city, and yesterday drew large crowds, who read it with varying comments. There can be no doubt that this decided act of the government has already borne good fruit in allaying the excitement of the people; our own anxiety is relieved and the fears of our Christians quieted.

“Our single ladies found the country in such a disturbed condition that after going thirty miles from Tientsin on their trip to Pang-chuang, Shantung, they turned back and arrived here on the 17th inst. The last regiment of troops left here on the 18th. Levies of recruits from Hunan and Shantung provinces are *en route* to Tientsin; they are most wretchedly armed and equipped for the campaign against the Japanese, whose troops are armed with breechloading rifles and are drilled in French tactics. What is true of them is true of nearly all of the Chinese troops. They are armed with old matchlocks and spears. The only exception is a few regiments at Tientsin, known as the viceroy's troops, who are well equipped and have been trained by German drillmasters. It seems as if there could be but one outcome to such an unequal contest, but, whatever it be, a decided and lasting benefit to the country will occur if the intense conservatism of the government and people and the hatred and suspicion of all that is foreign are broken up. In these dark and troublesome days it is comforting to recall these words of Isaiah: ‘Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of *Sinim.*’”

#### FOOT-BINDING.

Few persons outside of China have any conception of the power of the custom of foot-binding, against which our mission-

aries are quietly contending. Miss Morrill, of Pao-ting-fu, writes of six girls who had returned from the Bridgman School at Peking showing many signs of improvement. One of them was one of the four small-footed girls in the school. She was about to be married to a Christian young man at Pao-ting-fu, and in view of this marriage Miss Morrill said to her:—

“‘Would it not be well to decide what kind of feet you will carry with you to the new home? If you unbind yours, we must have different clothes from what you have been wearing.’ She looked a little astonished, but finally said that for her part she should prefer to unbind her feet; but she did not know what the other party would think. One of the girls who was with her said: ‘Miss Morrill will ask him, perhaps.’ Sending the girls away, I called Kuei Juan and told him his bride's wishes. His face left no doubt as to his opinion, as he assured me that nothing could please him more, for he had never thought much of bound feet. Shoes and hose were made by the girls, and after a few days of pain and awkwardness from the unwonted gear she was able to walk about as easily as though she had always enjoyed her freedom. She gave Miss Gould and myself each a pair of her small shoes as a proof of her sincerity in the change. We all thought her a very pretty bride, and, if the first, trust she will not be the last one with large feet in our Pao-ting-fu church. The young couple seem very happy together.”

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#### Shansi Mission.

##### A HUMBLE STUDENT.

MISS BIRD writes from Tai-ku, August 1: “Before Mr. Clapp left us a man came to us into whose hands had come a Christian book, and who said he had put away his idols and wanted to hear more of the teachings found in the book he had been reading. Mr. Clapp was pleased at the result of a careful talk with him, and the man continued to walk to church, a distance of five miles, almost every Sunday.

In the spring he invited me to go to his house and teach his wife. I went, accompanied by Mr. Liu, and we found so large a crowd that it was hard to do anything. It was not possible to make many visits, but Mrs. Tung showed a desire to learn, and her husband a willingness to teach her. Finding that she had studied out the lessons sent her, and knowing that I should not be able to teach her through the summer, as we are obliged to leave the hot city for so long, I made arrangements for her to come to Li Man for study after we went out there; she to furnish and cook her own food. She came, and remained longer than I planned—some seven weeks—and only left us for her home this morning. She has been an apt pupil, has read two primary books, one of them a book of some size, begun the Gospel of Mark, besides learning a number of hymns, the ten commandments, Lord's Prayer, and listening daily to some story in the life of Christ which she would in turn tell over to me. It is impossible for us to read the hearts of those we teach, but I hope that her heart responds in a measure to the truths she reads."

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### Japan Mission.

#### THE WAR EXCITEMENT.

MR. PETTEE writes from Okayama, October 6:—

"War talk abounds everywhere. Men can write, speak, or think of little else. The direct work of the churches inevitably suffers in consequence. Temporarily the wheels of Christian enterprises drag heavily, especially in this city and vicinity, where the people are so impoverished by consecutive floods. Popular excitement is at fever heat, and so leaves little room for ordinary sermons, Bible classes, or personal conversation on matters of spiritual import.

"The churches, *as churches*, appear to be living on a low plane, but individual workers here and there are very active. We foreigners never received a heartier welcome than on our return to the city

after the summer vacation. Our hands are more than full of work and we are agreeably surprised at the opportunities for personal work open to us on every hand. This better feeling toward foreigners is owing partly to the success of Japanese arms in Korea and partly to the practical accomplishment of treaty revision. Many of the Japanese workers as well are finding full opportunities for direct personal service. One evangelist reports eleven inquirers in his field, another four, and others one or two.

"There is also good reason to expect a revived interest in Christianity as an outcome of the war. To quote the sentiments and almost the wording of a leading evangelist in this region, contained in a letter received this morning, 'I rejoice in the brilliant victories of our Japanese troops over the Chinese both on land and sea, not simply because of the victories, but because they will be the entrance of the great salvation of our Oriental nations. I believe too, as the result, our nation will accept with much honor the real value of Christianity, at least the Christian righteousness, and in the church there will arise a revival of faith and of faithfulness. Some say that because of the strong national spirit Christianity will suffer severe opposition. My opinion is contrary to this. The national spirit being sufficiently enlarged, enlightened, and strengthened as to arouse the nation and bring her into line with civilized nations, Christianity will be more agreeably welcomed than ever. Thinking so, I am now filled with a happy hope, though the present work is so hard as to keep me in disappointment.' Although a little visionary, this seems to me a sufficiently correct estimate not to need modification or comment of mine.

"We are agreeably surprised that the schools hold their numbers this fall. There are about seventy in the Girls' and thirty in the Boys' School. Better still is the improved state of feeling. Owing to many changes among the students a much smaller proportion than usual are Christians, but well-attended Bible classes



have been started, the few Christian students set at work, and, the Spirit coöperating, there is going to be a yielding of hearts before the year is over.

“Even the well-known Orphanage gets slighted by Japanese these days. Foreign contributions are all that keep it going in this time of trial. It is struggling bravely with the difficulties that beset it, and never deserved better of its friends, as it was never needier of their help. The children have been fasting most of the time for the last two days, but this morning two gifts came in and the kitchen fire is kindled once more.”

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### *Mexican Mission.*

#### MR. WAGNER'S FIRST IMPRESSIONS.

MR. WAGNER, who has just joined the mission in Mexico, being stationed at Guadalajara, writes from that city under date of October 15, of his delightful visits at El Paso, finding the training school there in a most flourishing condition, as well as at Chihuahua and Parral. Of Guadalajara he says :—

“Mr. Howland's church is a finished, spacious building, centrally and prominently located. Sr. Magdalein is doing a good work. The attendance at the services at present ranges from fifty to seventy-five. He is quite an able man, faithful, patient. I can testify to the latter from his continuous and various efforts to teach me the Spanish.

“I noticed, as characteristics of the Mexican audiences at the various places and services, that there is an apparent eagerness to hear and willingness to have a service prolonged; the men outnumber the women; the Christian Endeavor meetings are the best attended and most enthusiastic; the orderliness is to be commended and the singing superior to most home mission churches.

“I was impressed with the approbation the missionaries are receiving from all classes of people; though they do not fully approve of the Protestant work, yet the day seems to be gained so that they

do in a sense honor the work, and public functionaries favor the same. The work is begun and is bound to stay. The school, the church buildings, the converts, and the popular impressions made are good seed, sown to ripen in time into a glorious harvest.”

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### *West Central African Mission.*

#### FROM CHISAMBA.

THERE are good health reports from all the stations of this mission. Writing from Chisamba in June, Mr. Currie says :—

“The first week of this month our two young evangelists began to make two journeys a week to the villages round about this station in order to preach Christ to those people who cannot reach us, or be well reached by us on Sundays. Thus far they have been greatly encouraged, and the desire is growing within them to do more; but, as they have not yet finished building their houses, it seems inexpedient for the time being for them to undertake more than they are now doing.

“Already we have five applications for baptism and admission to church fellowship at our next communion. Thus far all the applicants have been boys and young men; but we are daily expecting several from the Girls' School to present themselves as candidates.”

In the postscript to his letter Mr. Currie says that four of the young women had given in their names for baptism.

Miss Melville, writing July 19, speaks of the good health they were enjoying :—

“We have now been a year on African soil and I for one have had only one very slight attack of fever. This has been a very happy year. The work grows upon me each day and I seem to be more fond of Chisamba and the people. The climate is much better than I expected. I could not have believed that we should have such cold weather. We often have ice in the morning, and a few days since some of the boys brought in ice nearly a quarter of an inch thick.”

Miss Johnston writes:—

“The school work still goes on steadily, that is, the Girls’ School, for the senior boys are so busy yet with their houses that they have not resumed their studies. The Girls’ School begins at three o’clock, the hour at which they return from their fields; but when the Boys’ School is in working order, the hour of the former is four o’clock. The opening exercises consist of a hymn, followed by a short prayer offered by one of the girls. Previous to this, I write part of the previous Sunday’s Sunday-school lesson on the blackboard, also some exercises in arithmetic. The first hour is taken up with hearing the reading lessons. Meanwhile those who are not reading are copying from the blackboard on their slates; there are only two or three beginners who are not able to write whole words or form the letters properly. These have separate copies set on their slates. Nearly all write well, better, I think, than the majority of girls at home.

“They have very little idea of arithmetic; it seems harder for them to grasp than any other subject. Only four or five can add correctly a sum reaching into the thousands, but two are learning to subtract, greatly to the admiration of the others. In reading, some are doing very well; eight are reading the Gospel of John, others short Bible stories in the larger primer. After all have read, the slates are examined and corrected; and after another hymn, followed by the Lord’s Prayer in concert, the school is dismissed, two hours being the longest time we can spare for school; and now that the sun sets earlier we are seldom more than an hour and a half, as the girls have all their cooking, etc., to do before dark.”

#### Western Turkey Mission.

DR. GREENE, just before leaving Constantinople for the United States, wrote, under date of September 25:—

“On many accounts I leave with very great reluctance and with a very sad heart.

I have visited within a few weeks nearly all the Protestant families in Constantinople, and have parted from them one by one with prayers and tears. They are all very dear to me, and are, withal, in great need of sympathy and of material and spiritual help. The continued and vexatious delay of the government to allow them to erect houses of worship is a great hardship and a very serious injury to the evangelical work.

“Our colleges and schools here and at Bardezag and Adabazar have opened very happily in spite of earthquakes and many troubles. Our missionary friends are all well, though our dear Father Riggs is increasingly feeble.”

#### Central Turkey Mission.

##### ADIAMAN AND KILLIS.

MR. SANDERS wrote from Aintab, September 17:—

“In Adiaman there is considerable trouble, at least delay, in getting permission to put up the church which was so much injured in the earthquake. Permission to rebuild was applied for quite a while ago, but so far, though considerable correspondence has passed between the church and the authorities at Harpoot, nothing has come of it yet. In great contrast with this, our Vali of Aleppo assumed very kindly the responsibility of telling us to go ahead and build at Killis, only stipulating that we do not go over any of the limits imposed in the firman. As the church at Adiaman has a firman, this delay surprises us a good deal. I have been told that the government objected to the rebuilding on the ground that it was going to be done with foreign funds. This report did not, however, very well stand later scrutiny. As far as I know of, there is not the slightest trace of anything like nationalism there. So I am a good deal puzzled by the developments.

“In Killis, a little city very near Aintab, there has been a great spurt over a

new church. The old church became unsafe, and for nearly four years the congregation were unable to worship in it. When the government told us to go ahead the congregation pulled the church down, and we have now, with some of the people's money and by all sorts of ways, got it up to the windows. I rather opposed beginning until our resources were in hand, but was overruled and cannot say I am sorry. The building will stop now in a few days, having reached the windows. The congregation have for almost four years worshiped out-of-doors in the summer and in the schoolrooms in the winter, but only a part of the congregation can come. It is injuring the congregation very much. For years we have asked 200 liras from the Board, but have not been able to get it. Now the church have taken the initiative. But the church can only be roofed in with the Board's aid. Now, if only some benevolent person of large means would put his hand into his pocket!

"One of our preachers in the Adana vilayet has been arrested. He has used unfortunate expressions which, on examination, have gotten him into serious trouble, though in general he is entirely free from nationalism. 'The time is at hand' is a favorite expression of his, has been found in his sermons, and is interpreted to mean 'the time of rebellion,' etc.

"There seems to be considerable nationalistic trouble in our field; that is, in some parts. In Alexandretta and Beilan a great many arrests have been made, and a little movement that way in Antioch. I should say that ninety-nine out of every hundred Armenian men in our field are entirely innocent of nationalistic tendencies, but they all have to suffer on account of the sins of a few."

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### Marathi Mission.

#### THE PEOPLE ARE MOVING.

REV. EDWARD FAIRBANK reports that, having passed his first examination in the

language, he has entered upon the charge of the Parner and Jambgaw districts, and finds very much to interest him in his work. He says:—

"Christianity has not gone very far into the hearts of the majority of the people, but it is remarkable to see the effects on the people of the work that has been done. The people are exceedingly cordial and friendly. It seems as though, if a missionary went into their midst and *lived* there, mingling and working with the people, that in a few years there would be a great harvest for Christ in these large towns. Never before has there been such a demand for schools and Christian teachers in that district as now. Many towns have sent in urgent requests to me for a Christian teacher. These requests have often been brought by men sent in thirty and thirty-five miles as representatives of the people to plead for a school.

"But I can only tell these people that they must wait. There is no money for the great *new* work that is opening on every side. The letters and reports from home tell us that there is not money enough even for the old work, and so what can we do about the *new work*? I cannot tell you how hard it is when one feels that a Christian teacher ought to be sent immediately to an unfortunate village and there are no means at hand for the purpose.

"On a recent tour I had the privilege of baptizing six persons and of receiving into the church three persons. It was a great joy."

#### ADDITIONS AT SIRUR.

"Last Sabbath was a very delightful Sabbath, and one that I am sure we shall long remember, as fourteen from the class for inquirers united with the church. The teachers from the outside stations were nearly all of them in. There were others who were hoping also to come forward, and will before the next communion. The girls from the station school have an interesting Christian Endeavor Society, and the boys have one also. These societies meet at separate times, but all report to

me. Some of the older pupils of the Industrial School go out with leaflets and tracts, singing and reading and explaining the Word. So that they thus are doing good."

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### Madura Mission.

#### A SELF-SUPPORTING CHURCH.

MR. JONES writes from Pasumalai, September 18:—

"You will be interested to learn of a recent day spent by us at Mandadeipuh in the Tirumangalam station. We have there the largest *village* congregation (about 270 souls) in the mission; and they are mostly industrious, well-to-do families—members of the great middle classes of India, whose accession to Christianity would mean even more for the cause than would the conversion of the Brahmans, the intellectual masters of the land. This congregation has tried me much in the past, owing to several irregularities—the remnants of the heathenism which it left some years ago. But I am glad to-day that its growth in purity and piety during the last year and a half, and also its determination to be more Christ-like, has cheered me not a little. This development has been mostly due to the faithful labors of Mr. A. Guanamuthu, their catechist, during the last six years. It was in consummation, and as a reward of this good work, that we met there in August to organize the congregation into a separate church and to ordain Mr. A. Guanamuthu as their pastor.

"There were several features of interest in connection with the occasion. We met in their fine, substantial church, which is built on a slight elevation, and whose tower is verily a landmark and is visible for miles in all directions. It is always a comfort to see in a remote village such a building as this, which is both an honor to our cause and a conspicuous testimony to all the heathen in that region that Christianity has come to stay and to obtrude itself upon all.

"The pastor-elect is a young man of sterling qualities and of much promise.

He possesses, to a rare degree among this people, the qualities of leadership—qualities which have been conspicuous by their absence among most of our pastors thus far. He passed a good examination and revealed intellectual and spiritual gifts for the work. The people are much attached to him and look up to him for guidance. The church enters upon its career as a self-supporting church. It pays its pastor's salary from the first, and is the first church in our mission that can claim this distinction, though a number of these have since become self-supporting. I feel proud of this accession to the ranks of our churches and pastors, and pray that the Lord may greatly bless pastor and people."

#### THE PASUMALAI SEMINARY.

"The work in the Theological Seminary is being carried on faithfully. Owing to our new scheme of a three years' course we have no senior class this year. But the two classes in attendance number eighteen members, besides the wives of twelve of them, who also are instructed two hours daily. By this you will see that most of these students have already been at work, some of them for a number of years, in mission employ, and have come back here, sent by their missionaries for further training for the Master's service. I have recently received into the Seminary a Brahman who was in railroad service, became a Christian two years ago, and now desires to prepare himself for the Lord's service. I hope that he may grow in usefulness and power. You are aware that my only and great agony in connection with the Seminary is the inadequacy of the mission appropriations to meet its needs.

"It is only two and a half years since the institution was placed under a separate missionary and made his special work. The condition of the mission was such that it could not then make a grant suitable to the enlargement of the school. So that I receive for it only that appropriation which was thought necessary when there were only two teachers and six or

eight students in attendance. Since then the Seminary has nearly trebled; and we must add another class the next year. In the meanwhile the old appropriation has been reduced, like all our others, twenty-three per cent. So that while to-day the normal and absolutely necessary expense of the Seminary is 300 rupees monthly, I receive only a trifle over 100 rupees on appropriation.

“Surely \$1,200 is not an extravagant sum to ask for the annual support of the Theological Seminary of a mission like ours. And yet the estimate and contingent will not together equal that sum. I can stand the agonies of reduction in station work; but here the life, and *present life*, of the Seminary depends upon prompt support.”

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## Notes from the Wide Field.

### INDIA.

RESULTS OF THE LATE MOHAMMEDAN CONTROVERSY. — Many of our readers will remember an account given in the *Missionary Herald* for April last, page 167, of a controversy with Mohammedans at Amritsar, reported by H. Martyn Clark, M.D., a well-known missionary of the English Church Missionary Society in India. It will be remembered that a certain Mohammedan priest called Mirza Ghulam Ahmed was put forward as the champion of Islam in a public debate, which lasted for fifteen days. In the judgment of all fair-minded people the Mirza was clearly defeated in the discussion, but with fanatical zeal he claimed the victory and declared subsequently that a direct revelation from God had been received by him and that within fifteen months, counting one month for each day of the discussion, his Christian opponent, Mr. Abdullah Athim, would die. Later on he included Dr. Clark in his prophetic curse. The results of this controversy are described by Dr. Clark in the November number of *The Church Missionary Intelligencer* and the account is very remarkable. Dr. Clark says that it is impossible for those who live in the homeland to form any adequate conception of the impression produced upon the superstitious people by the solemn denunciations uttered by the Mirza connected with the announcement of the impending doom of his Christian opponents. He made the appeal to heaven: “Yea, God himself shall decide in this controversy.” The matter became a theme of conversation among the people. As the months went by the excitement increased. In the Mirza’s mosque, prayer was offered all day long and far into the night, with crying and tears. “O God, save Islam. It is the hour of darkness. Let not thy faith be put to shame; let the sign be given!” While the people were in great excitement the well-known convert from Islam, Rev. Imad-ud-din published two books of great power, one describing the absurdities of the Mirza and the other a translation of the Koran into idiomatic Urdu. Dr. Clark says that the publication of these books marks an epoch, and had there been no other result than this from the controversy, it would have been well worth all the effort. But other results have followed, which are most striking; namely, the conversion to Christianity of several of those who were, at the first, prominent supporters of Mirza. Eleven Moslems have already been baptized as the direct result of the discussion, and several others are under instruction. Among these was a prominent Mohammedan gentleman of education, and another, the Mirza’s own brother-in-law. A fine young Afghan, who had been a devoted Mohammedan, when in the midst of conversation he was told that it was the teaching of our Saviour to “Love your enemies,” exclaimed, “Stop! This faith is certainly from God. Our religion teaches us to give hate for hate and blow for blow; and that is just what is in the heart of man, and the religion which teaches it is clearly evolved by man. But ‘love your

enemies' is a thing that never could enter the heart of man, and the religion which teaches that is clearly not of man, but from outside man. It is divine."

Dr. Clark, writing before the expiration of the appointed period of fifteen months, says that the situation had its anxieties. Mr. Athim, against whom death was denounced, was old and feeble and the prophecy of the Mirza covered two sickly seasons in India. Moreover it was said among the Mohammedans: "It is better one man should be hanged than that Islam should perish." The Mirza had added to his earlier "revelation" that Mr. Athim should die from a snakebite, and a few days afterward an earthen pot was found deposited at the door of a gentleman who bore the same name as Mr. Athim containing a very lively cobra. The latest date given in *The Church Missionary Intelligencer*, from which we have taken this account, is September 1, on which day Dr. Clark wrote that a thanksgiving service had been arranged to be held on the sixth day, the day after that fixed by the Mirza for the death of Dr. Athim and of Dr. Clark. The matter is presented in the *Intelligencer* at length, not merely because of the interest in the incident but because it shows that Islam in India is not "solid, immovable, impregnable."

WHICH IS THE TRUE GOD?—The *Chronicle* of the London Society reports an incident in which a young man, with more zeal perhaps than wisdom, commenced to denounce the idol Vemana in the presence of the priest of the god. He affirmed that Vemana was no god at all and that Jesus Christ was the true Saviour. The priest challenged the young man to a test, and the challenge was accepted. The proceedings remind one strongly of the scene between Elijah and the prophet of Baal on Mt. Carmel. The priest said to the young man: "If there's no truth in Vemana, hold up your umbrella and we'll see." This umbrella was so heavy that it was not supposed that he could hold it for any length of time. The priest said: "If Vemana does n't cause you to swoon, we will give you 100 rupees; but if you do swoon, you must give us 10 rupees. We'll give you an hour; that's a wager!" After agreeing to the terms the young man lifted up the umbrella. The priest and others then prayed to the idol, shouting out, "O Vemana, thou art here! This man says thou art no god; knock him down!" They also took large swords, with the flat sides of which they beat themselves, offering incense, and making a frightful uproar. The young man kept on praying, "O Lord Jesus! Thou who treadest down the power of Satan, give me strength!" The people every now and then asked: "Now is not Vemana god?" To which he loudly replied: "No; he is not!" This continued for one or two hours, after which they began to be ashamed and to say: "After all, Vemana is nothing; he is but an image." However, they refused to pay the rupees.

#### CHINA.

GENUINE CHRISTIANS. — Dr. Griffith John, in writing to the *Chronicle* of the London Society, speaks of the suspicion which prevails somewhat widely that the Chinese are so essentially money-loving that it is almost impossible to instil into their minds the Christian idea of benevolence. In denying the charge he gives the following instance of a self-sacrificing spirit: A Mr. Hiung had a brother-in-law of considerable influence in Peking, through whom Mr. Hiung had the offer of a lucrative post as head of an important customhouse. This position would have brought him about \$90 per month of clean money, with a chance of increasing this two or three fold. When the offer came Mr. Hiung brought the letter to Dr. John, who asked him what he was going to do about it. "You are in the wilderness with Christ," said the missionary. "The devil is offering you wealth and position, the two things which the Chinese covet most. What are you going to do?" Mr. Hiung's reply was: "I have fully made up my mind to decline the offer. Matthew left the customs to follow Jesus. The devil wants me to leave Jesus to follow the customs. That will never do." Mr.

Hung's wife, though a professed Christian, did not see the matter in the same light. She wished him to accept the post on account of the good he could do with the money. But he remained firm, though he felt the trial of opposing his wife's wishes more than he did the money temptation. "I understand," said he one day, "the story of Eden better now."

ANOTHER genuine Christian, Mr. Yang Pau-king, of whom Dr. John gives an account, was a Confucian scholar who had recently been converted. His elder brother is attached to the Chinese embassy in England, and Mr. Yang Pau-king was to have gone to England also, but his aged mother kept him at home. He had been converted through the reading of some of Dr. John's tracts and desired an interview with this missionary. At the interview the following dialogue took place: "Q. Have you been reading our books? A. Yes, I have read quite a number of them. Q. What do you think of their teaching respecting God, as compared with the teachings of the Sung dynasty philosophers? A. The difference is great. The philosophers of the Sung dynasty spoke of God as law. You speak of God as Being, spiritual and personal. Q. Which is right? A. You, of course. There can be no law without a lawgiver. What they call law is nothing but the order of the universe—the thought of God as manifested in nature. But where a thought is, there a thinker must be. Q. Will you please tell me what you think of Jesus as compared with Confucius? A. The difference is immense. Confucius was a man; Jesus is God. Q. What about them as teachers? A. The difference is great. Confucius had no *method* of salvation. He taught men certain principles, and exhorted men, but he had no *way* of saving men from sin. Q. Will you tell me what you conceive Jesus' method to be? A. In Christianity there are two doctrines of which Confucius knows nothing: the doctrine of the Atonement and the doctrine of Regeneration. Jesus saves by atoning for the sins of men, and by changing the hearts of men."

#### POLYNESIA.

THE SOUTH SEAS.—The noble work done by the London Missionary Society in the South Seas is hinted at by the following figures, though statistics cannot fully indicate all that has been done: English missionaries, 26; native pastors, 361; teachers and evangelists, 266; church members, 14,267; schools, 523 with 13,594 pupils. The adherents number 42,046.

QUEEN MAKEA.—The Hervey, or Cook's, Islands, consisting of Raratonga and adjacent islands, midway between Samoa and the Society Islands, in which the London Missionary Society commenced its work in 1821, are ruled by Queen Makea. She is said to be about fifty-five years of age, a woman of strong will and great common sense. She is beloved by her people and respected by foreigners and is earnestly seeking to make known throughout the group the gospel of Jesus Christ.

#### MADAGASCAR.

THE French government is making great demands upon Madagascar, requiring absolute submission to French rule. The Malagasy have resisted this claim, and the French are contemplating the sending of a strong military expedition to the island. Should the Malagasy yield to these demands, the work of the English missionaries will be seriously hindered. The present advanced condition of Madagascar is due largely to the civilizing and Christianizing influences brought by English Christians, and it is to be hoped that France will not insist in its determination to destroy what has been accomplished.

#### AFRICA.

THE BASUTOS.—The annual report of the French Mission to the Basutos of South Africa refers to an arrest in the progress of their work. The number of communicants added to the churches during the year was 500, but the number of catechumens was less than the previous year. The church members now number 8,900, the catechumens, 4,800.

But the additions are from the circle of adherents, not from the paganism outside, and few of the unbelievers frequent the church services. In the churches, however, there is no backward movement, but more zeal, liberality, and self-sacrifice. It is thought "a favorable time to enter upon a work too long delayed, that of the organization of the churches." The recent reorganization of the synods and the establishment of a central treasury give an external and administrative unity which has hitherto been wanting. This step has been made easier by the encouraging advance of the contributions. They are more than 15,000 francs greater than the previous year, and indeed greater than ever before. As to the schools, the number of children is 500 less, but the average attendance is larger than ever. The growing desire for higher education is now so strong among the young Basutos that, whether they will or no, the missionaries feel obliged to further develop their higher schools. The Normal School has 100 students and the Industrial School 36 apprentices, and they are unable to receive all who apply for admission.

THE ZAMBESI. — Recent letters from the Zambesi Mission, which reached Paris in less than two months from their date, the shortest time yet made, give rejoicing news of the good health of the whole missionary company and of the progress of their work. Signs of a coming harvest are seen, all the more gladdening that the seed-sowing has been long and sorrowful.

UGANDA. — From Uganda, at Easter, the missionaries addressed an appeal to the native Christians to take an active part in the evangelization of their countrymen. Of twenty-five who offered themselves, sixteen were accepted by the Church Council and were sent, two and two, to preach the gospel in the islands of Lake Victoria. A collection for their support amounted to \$35.

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## Miscellany.

### BIBLIOGRAPHICAL.

*Sermons on the International Sunday-school Lessons for 1895.* By the Monday Club. Twentieth Series. Boston and Chicago: Congregational Sunday-School and Publishing Society.

This modern "Annual" appears in good season with its usual clear, bright, and helpful sermons upon the topics of our next year's Bible study. It was a happy idea to secure from the younger ministry of our churches such exposition, comment, and spiritual application of the themes on which Christians are dwelling through the Sundays of the year. Twenty-four ministers contribute to the many-sided excellence of the result and all who teach or are taught in the Word will here find quickening thought and spiritual comfort.

*Among the Tibetans.* By Isabella Bird Bishop, F.R.G.S. New York and Chicago: F. H. Revell Co.

A new volume from the pen of this indefatigable traveler and devoted philanthropist and Christian is sure of an eager welcome. Mrs. Bishop had already

done much to open up wide and little-known regions of the globe to the fascinated gaze of those who stay at home. But if one desires a wholly new sensation, let him look through her eyes at Tibet. He will see visions of rocky mountains sublime in their height of 18,000 or 25,000 feet, amazing in their magnificence of hue, red and gray, orange, black, and varicolored, with green vales of paradise nestling at their feet. He will seem to hear the rush and roar of wild torrents dashing down awful gorges, and will shudder at the perilous track over the precipices. He will get well acquainted with the strange life of the homely, friendly, hospitable Tibetans and with their deep need of the gospel which the noble little band of Moravian missionaries has offered them.

Mrs. Bishop's style is of the best, clear, pithy, and picturesque, and anyone who wishes may now cross the Himalayas from India into Central Asia without leaving his fireside or spending much time upon



the journey. The book contains only 169 pages.

*Reginald Heber, Bishop of Calcutta, Scholar and Evangelist.* By Arthur Montefiore. New York and Chicago: F. H. Revell Co.

The name of Bishop Heber will draw the attention of many to this sketch of his life. The volume has 160 pages, sixty of which are taken up with the early travels of Heber in Russia and Scandinavia in the year 1805. His previous splendid university career is outlined, with his poetical gifts and his after-life as a country clergyman at Hodnet, from 1807 to 1823. He died in 1826, his residence in India occupying but three of the forty-three years of his useful and honored life. Perhaps the most lasting benefit he conferred upon mankind was the hymn "From Greenland's icy mountains," which he wrote impromptu to accompany a missionary sermon preached by the father of Mrs. Heber.

*Memories of Gospel Triumphs among the Jews during the Victorian Era.* By John Dunlop, Secretary of the British Society for the Jews and Editor of *The Jewish Herald*. London: S. W. Partridge & Co. 1894. Price, 5 shillings.

This large and copiously illustrated volume of 490 pages is issued to commemorate the Jubilee of the British Society for the Jews, and contains portraits of a great number of prominent British divines and missionaries who have been connected with the society, with many of the sermons and addresses which these eminent men have given to the world in the interests of Christian work for the Jews. The book furnishes an interesting collection of facts and illustrations respecting the people of Israel, and the efforts that have been made in the last fifty years to bring them to the knowledge and acceptance of the true Messiah.

*The Noble Army of Martyrs: and Roll of Protestant Missionary Martyrs, from A. D. 1661 to 1891.* By James Croil, Montreal. Philadelphia: Presbyterian Board of Publication and Sabbath School Work, 1334 Chestnut Street.

The first part of this volume, after referring to the martyrs of the Apostolic and early ages, dwells more at length

upon those of the period of the Reformation, beginning with Wycliffe and including the Waldensians of Italy. The third chapter is given to the Scotch Covenanters. In part second we have a list of martyrs from 1661 down to a recent date. This list is long and impressive and is followed by an earnest plea that the work for which these martyrs gave their lives shall be pressed most vigorously, since it is worth living for and dying for. No one can examine this record of the martyrs without a new feeling that it is indeed "a noble army."

*Chinese Characteristics.* By Arthur H. Smith, for twenty-two years a missionary of the American Board in China. Second edition, revised, with illustrations. New York, Chicago, and Toronto: Fleming H. Revell Company.

We have referred to this volume more than once in connection with the edition which was published in Shanghai some two or three years since. The articles of which it is principally composed were originally written for *The North China Daily News* and attracted so much attention at the time that a call was made for their republication. The first edition printed in China had its circulation chiefly in that country, but its merits were such that another edition was demanded and Mr. Smith has acceded to a request to revise and somewhat condense the volume, and it is now issued in an attractive form for circulation in the United States and Great Britain. It is the keenest analysis of Chinese character with which we are acquainted. Mr. Smith has evidently studied the people among whom he has lived for so many years with a most critical eye, yet in a most kindly spirit, seeking to solve the apparent contradictions in their makeup. We shall not attempt to contradict his assertion that "many witnesses concerning the Chinese have told the truth, but perhaps few of them have succeeded in telling nothing but the truth, and no one of them has ever told the whole truth," but we must say that Mr. Smith has told us in this volume much that we never knew before and which we never suspected to be true. The opportunities the author has had for

the study of the people, and especially of their village life, the patience and skill with which he has weighed all the facts that have come under his keen observation conspire to make the volume one of intense interest and of great value. S. Wells Williams has given us in "The Middle Kingdom" a work of unsurpassed value, detailing the history and geography of the empire and matters pertaining to its external condition. This volume of Mr. Smith's will do to place beside that of Dr. Williams as portraying the interior life, or the mental, moral, and social characteristics of a marvelous people, who, not only because they constitute one-quarter part of the population of our globe, but also because of their striking characteristics, ought to be better known by the rest of the world.

*Father Eells; or, The Results of Fifty-five Years of Missionary Labors in Washington and Oregon.* By Myron Eells. With Introduction by Rev. Leavitt H. Hallock, D.D. Boston and Chicago: Congregational Sunday School and Publishing Society.

This volume is the affectionate tribute of a son to a missionary father who gave fifty-five years of his life to the heroic task of bringing the great northwestern territory of our country to Christian civilization. The history of this servant of God is exceedingly interesting, but beyond this there is great value in the record it gives of the patriotism and statesmanship which saved the great Northwest to the United States. This life forms a part of this movement which had back of it a missionary motive. Father Eells was appointed

as a missionary of the American Board in 1836 and was designated to the new mission in South Africa in Zululand. Being detained from his chosen field by wars, among the tribes, he listened to a call from the Prudential Committee to fill an urgent appeal for help from Oregon. He was under the care of the Board until 1855. "Crossing the Continent," "Establishing the Mission," "The Mission Broken Up," "Whitman Seminary and College," and "Home Missionary Work" form the leading chapters in this valuable volume. It is well prepared and deserves a place in our missionary libraries.

*The Comprehensive Concordance to the Holy Scriptures.* By Rev. J. B. R. Walker. With Introduction by M. C. Hazard, PH.D. Boston and Chicago, U. S. A.: Congregational Sunday-School and Publishing Society. Price, \$2.

At last we have a concordance of the authorized version of the Scriptures which is thoroughly satisfactory. Those who have used Cruden for years have been painfully aware of its defects. The volume under notice is compact, of reasonable size, clear type, and so far as we have examined it fulfils the promise of its title-page as being "an accurate text-finder, unessential words omitted, all serviceable words retained." We predict that in a short time this will be the standard concordance in use. We have been especially interested in the introductory pages by Dr. Hazard, giving some account of the history of the making of concordances in Latin, Hebrew, Greek, and in other languages, as well as in the English.

## Notes for the Month.

### SPECIAL TOPIC FOR PRAYER.

For a blessing to rest upon the new effort to make every church and each member of every church to feel afresh the force of the Saviour's last command, so that everyone shall take upon himself the great trust and give at least something of his substance and much of prayer in behalf of the great foreign missionary enterprise.

### DEPARTURES.

- October 27. From San Francisco, Rev. George H. Hubbard and wife, returning to the Foo-chow Mission; also, Rev. W. L. Beard and wife, and Rev. Dwight Goddard, to join the same mission.
- October 27. From San Francisco, Rev. John Leadingham and wife, for the Hawaiian Islands. Mr. Leadingham is to be associated with Rev. Dr. Hyde in the care of the North Pacific Missionary Institute.
- October 31. From New York, Rev. Robert A. Hume and wife, returning to the Marathi Mission, and Miss Mary E. Moulton to join the same mission.

## ARRIVALS ABROAD.

- August 25. At Kusaie, Micronesia, Dr. and Mrs. C. F. Rife and Miss E. T. Crosby.  
 September 19. At Benguela, West Africa, Miss Rose A. Bower, M.D., and Miss Louise B. Fay.  
 September 25. At Tientsin, North China, W. L. Hall, M.D., and wife, for the Shansi Mission;  
 Mr. John L. Mateer and wife, Frank A. Waples, M.D., and wife, and Miss Susan F. Hinman,  
 for the North China Mission.  
 September 24. At Hong Kong, Rev. Charles R. Hager, M.D., and wife, and Miss Nellie M.  
 Cheney.  
 September 8. At Constantinople, Mrs. Laura T. Seelye, Miss Annie M. Barker, and Miss Ida  
 W. Prime.  
 September—. At Kōbe, Japan, Rev. and Mrs. S. C. Bartlett, Jr., and Miss Mary A.  
 Holbrook, M.D.  
 October 4. At Smyrna, Turkey, Miss I. C. Pohl and Miss Isabel Saunders.

## ARRIVALS IN THE UNITED STATES.

- October 20. At New York, Rev. Joseph K. Greene, D.D., of the Western Turkey Mission.  
 October 26. At New York, Rev. A. W. Hubbard, of the Western Turkey Mission.

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## For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The first kindergarten in Turkey. (See page 512.)
2. Hospital incidents in North China. (See page 516.)
3. Items as to the war from China. (See page 520.)
4. Items as to the war from Japan. (See pages 505, 508, 511.)
5. Good work in Central Africa. (See page 523.)
6. A self-supporting church in India. (See page 526.)
7. Results of a controversy with Moslems. (See page 527.)
8. Khama, the African Christian chieftain. (See page 538.)

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## Donations Received in October.

## MAINE.

Bangor, 1st Cong. ch. and so.	50	44
Calais, 1st Cong. ch. and so., 50; Geo. H. Eaton, 50,	100	00
Cape Elizabeth, North Cong. ch. and so., of which 6.70 from "South Branch" and 15.30 from "Linked Hands,"	36	00
Cornish, Cong. ch. and so.	20	00
Hampden, Cong. ch. and so.	5	80
Kennebunk, Union Cong. ch. and so.	67	12
New Castle, 2d Cong. ch. and so.	42	61
Norridgewock, A friend,	5	00
Phippsburg, A friend,	5	00
Rockport, Cong. ch. and so.	5	00
Standish, Cong. ch. and so.	6	00—342 97

## NEW HAMPSHIRE.

Alstead, 3d Cong. ch. and so.	6	25
Boscawen, 1st Cong. ch. and so.	18	00
Chester, Mrs. D. J. Noyes,	25	00
Dover, 1st Cong. ch. and so.	223	45
Fitzwilliam, Cong. ch. and so.	30	50
Hanover, Cong. ch. at Dartmouth College,	1	70
Hudson, Cong. ch. and so.	12	50
Keene, 1st Cong. ch. and so.	24	00
Kingston, Cong. ch. and so.	10	44
Lyndeboro, Cong. ch. and so.	7	50
Manchester, Franklin-st. Cong. ch. and so.	200	00
Nashua, Pilgrim ch. and so., to const. Rev. REUBEN A. BEARD, D.D., H. M.	96	87
Orford, Cong. ch. and so.	4	50
Orfordville, Cong. ch. and so.	5	50
Portsmouth, Mrs. F. H. Sheldon,	2	00
Rindge, Cong. ch. and so.	41	00
Wilton, 2d Cong. ch. and so.	30	00—739 21

## VERMONT.

Alburgh Springs, Cong. ch. and so.	2	10
Bellows Falls, Cong. ch. and so.	79	75
Brattleboro, Centre Cong. ch. and so.	137	80
Bridport, Cong. ch. and so.	21	00
Burlington, 1st Cong. ch. and so.	10	00
Cambridge, Mrs. Charlotte Safford, Manchester, Cong. ch. and so., of which 50 from Samuel G. Cone,	103	70
Middletown Springs, Cong. ch. and so.	13	45
New Haven, Cong. ch. and so., 74.20; A friend, 100,	174	20
St. Johnsbury, South Cong. ch. and so.	173	43
West Fairlee, Cong. ch. and so.	7	00—922 43

## MASSACHUSETTS.

Abington, 1st Cong. ch. and so.	10	20
Agawam, Cong. ch. and so.	34	50
Amesbury, Main-st. Cong. ch. and so.	21	12
Amherst, South Cong. ch. and so., 13; 2d Cong. ch. and so., 11.35,	24	35
Ashland, Cong. ch. and so.	25	00
Athol, Y. P. S. C. E., for medical work,	27	00
Ayer, 1st Cong. ch. and so.	13	19
Becket Centre, Cong. ch. and so.	3	00
Blandford, Cong. ch. and so.	47	45
Boston, 2d ch. (Dorchester), 125.05; Park-st. ch., 100; Union ch., L. J. B., In memoriam, 100; Trinity ch. (Neponset), 40; South Evan. ch. (West Roxbury), 29.62; Highland ch. (Roxbury), 16.75; Eliot ch. (Roxbury), 10.25; do., A mite box for West Cent. Africa, 7.62; An old contributor, 200; A friend, 5; A friend, 5,	639	29
Boxford, Cong. ch. and so.	45	81
Brookfield, Cong. ch. and so.	15	69
Brookline, Harvard Cong. ch. and so.	192	86
Cambridge, North-ave. ch., A friend,	100	00

Cambridgeport, Pilgrim Cong. ch. and so.	42 10
Chelmsford, Central Cong. ch. and so.	18 00
Chester, Cong. ch. and so.	20 25
Chicopee, 1st Cong. ch. and so., of which 5.08 from Extra-cent-a-day Band,	11 70
Cochesett, Mrs. H. W. Leach,	10 00
Curtisville, Cong. ch. and so.	28 13
Cummington, Cong. ch. and so.	30 00
Danvers, 1st Cong. ch. and so., Extra-cent-a-day Band,	3 00
Dedham, 1st Cong. ch. and so., of which 30.48 from Extra-cent-a-day Band,	255 98
Easthampton, 1st Cong. ch. and so.	71 90
East Longmeadow, Cong. ch. and so.	16 55
Everett, Mystic Side Cong. ch. and so., 9.17; A friend, 10,	19 17
Fall River, Central Cong. ch. and so., of which 40.84, m. c.	556 88
Feeding Hills, Cong. ch. and so.	12 00
Fitchburg, Calvinist Cong. ch. and so.	34 36
Framingham, Plymouth Cong. ch. and so.	48 78
Globe Village, Free Evan. ch. and so.	22 01
Grafton, Cong. ch. and so.	84 78
Granby, Cong. ch. and so.	12 00
Groton, Union Cong. ch. and so.	120 66
Hatfield, Cong. ch. and so.	49 45
Hingham, Norfolk Conference,	33 26
Holyoke, 2d Cong. ch. and so.	143 26
Ipswich, 1st Cong. ch. and so.	40 00
Lawrence, Trinity Cong. ch. and so.	44 29
Longmeadow, Gents' Benev. Asso.	1 49
Manchester, Cong. ch. and so.	30 00
Marshfield Hills, Cong. ch. and so., 18.14; Miss F. D. Nelson, 10,	28 14
Melrose, Ortho. Cong. ch. and so.	100 00
Middleborough, Central Cong. ch. and so.	34 10
Mills, "Envelope,"	5 00
Mittineague, Cong. ch. and so.	8 97
Monson, Cong. ch. and so.	20 00
Newburyport, North Cong. ch. and so.	28 00
Newton, Eliot ch.	50 00
Newton Centre, 1st Cong. ch., Extra-cent-a-day Band, 50; S. F. Wilkins, 30,	80 00
Northbridge, Rockdale Cong. ch. and so.	20 00
No. Carver, Cong. ch. and so.	13 00
Oxford, Cong. ch. and so.	10 00
Peabody, South Cong. ch. and so.	266 00
Pigeon Cove, Cong. ch. and so.	24 09
Reading, Cong. ch. and so.	10 00
Reverse, 1st Cong. ch. and so.	5 00
Rutland, 1st Cong. ch. and so.	53 00
Salem, "S. O. D.,"	10 00
Shrewsbury, Cong. ch. and so.	10 00
Southampton, Cong. ch. and so.	53 35
So. Egremont, Cong. ch. and so.	16 81
So. Walpole, Missionary, 1; Geo. F. Wright, 1,	2 00
So. Weymouth, Old South Cong. ch. and so.	27 00
Springfield, South ch., 60; Indian Orchard ch., 58; Hope ch., 37.64; Olivet ch., to const., with other dona., CLARA FRENCH, H. M., 37; 1st ch., 35.39,	228 03
Sturbridge, A friend,	5 00
Sunderland, Cong. ch. and so.	108 50
Waltham, Trin. Cong. ch. and so.	10 10
Wayland, Cong. ch. and so.	5 35
West Brookfield, Emma L. Ward,	1 00
Westfield, First Cong. ch. and so.	5 00
West Medway, 2d Cong. ch. and so.	8 00
Weymouth, Union Cong. ch. and so.	25 53
Whitinsville, Mrs. M. F. W. Abbot,	17 00
Winchendon, 1st ch., of which 23.60, m. c., and 9.18 Extra-cent-a-day Band,	50 78
Winchester, Miss E. J. Swett, Thank-offering,	1 50
Woburn, North Cong. ch. and so.	5 00
Worcester, Plymouth ch. 382.28; Salem-st. ch., 20; Samuel Pierce, 20,	422 28-4,727 05
Legacies. — Amherst, Mrs. Harriet B. Merrick, by Jona. Merrick, Adm'r,	50 00

Douglass, Mrs. Mary A. Wells, by Charles E. Gibson, Ex'r,	1,000 00
Lee, Elizur Smith, by J. L. Kilbon, Ex'r,	500 00-1,550 00
	6,277 05

## RHODE ISLAND.

Barrington, Cong. ch. and so.	87 00
Providence, Beneficent Cong. ch., 45.70; Pilgrim Cong. ch., 20; Rev. N. M. Williams, 20,	85 70-172 70

## CONNECTICUT.

Abington, Cong. ch. and so.	4 00
Bloomfield, A friend,	5 00
Bristol, Cong. ch. and so.	75 00
Brookfield Centre, Cong. ch. and so.	31 97
Burlington, Cong. ch. and so.	10 00
Canterbury, 1st Cong. ch. and so.	11 24
Columbia, Cong. ch. and so.	83 03
East Avon, Cong. ch. and so.	22 50
East Haddam, 1st Cong. ch. and so.	17 06
Essex, 1st Cong. ch. and so.	28 95
Fairfield, Cong. ch. and so., to const. Rev. FRANK S. CHILD, H. M.	145 00
Georgetown, 1st Cong. ch. and so.	15 72
Goshen, Mrs. Moses Lyman,	10 00
Greenwich, A friend of missions,	80 00
Hartford, Pearl-st. Cong. ch. and so., 191.03; Park Cong. ch. and so., 60; Asylum Hill, Cong. ch. and so., A friend, 5; Weathersfield-ave. Cong. ch. and so., 1,	257 93
Middletown, South Cong. ch. and so.	75 91
Morris, Cong. ch. and so.	23 00
New Britain, A friend,	1 00
New Canaan, Cong. ch. and so.	65 00
New Haven, Yale College ch.	100 00
New London, 1st Church of Christ (of which 14.03, m. c.), to const. MARY E. SISTARE, H. M.	290 23
Newtown, Cong. ch. and so., for school at Bihé,	4 25
Norwalk, 1st Cong. ch. and so.	43 88
Norwich, 1st Cong. ch. and so., of which 50 from Lewis A. Hyde,	175 00
Old Saybrook, Cong. ch. and so.	41 35
Plainville, Friends, 20; Mrs. C. E. B., 5,	25 00
Plymouth, Geo. Langdon,	10 00
Putnam Heights, Cong. ch. and so.	13 47
Simsbury, 1st Cong. ch. and so.	51 28
Southington, Cong. ch. and so.	51 94
So. Killingly, Cong. ch. and so.	6 00
So. Norwalk, Cong. ch. and so., of which 50 from Jacob M. Layton,	131 83
Stamford, 1st Cong. ch. and so., toward support Rev. W. P. Elwood,	100 00
Stonington, Pawtucket Cong. ch. and so.	30 00
Thomaston, 1st Cong. ch. and so.	13 07
Washington, Cong. ch. and so.	94 34
Waterbury, Miss L. A. Barrett,	5 00
Westford, Cong. ch. and so.	5 00
West Hartford, Cong. ch. and so.	33 79
Weston, A friend,	5 00
West Stafford, Cong. ch. and so.	2 63
West Winsted, 2d Cong. ch. and so.	147 49
Whitneyville, Cong. ch. and so.	33 00
Woodstock, 1st Cong. ch. and so.	33 31
—, A friend,	10 00-2,419 17
Legacies. — Hartford, Mrs. Anna R. Barrows, by A. W. Barrows and James H. Tallman, Ex'rs,	1,500 00
	3,919 17

## NEW YORK.

Berkshire, 1st Cong. ch.	100 00
Bolton, M. E. Seaman,	1 00
Brooklyn, Clinton-ave. Cong. ch., 500; South Cong. ch., 50; Beecher Memorial Cong. ch., 38.10,	588 10
Canaan Four Corners, Cong. ch.	7 00
Clifton Springs, Mrs. Z. Eddy and Mrs. E. R. Marvin,	5 00
Coventryville, 1st Cong. ch.	12 07
Jamesport, Cong. ch.	4 86
Maine, 1st Cong. ch.	18 16
Munnsville, Cong. ch.	5 00

New York, Horace Tracy Pitkin, 100;	
I. M. Andreini, 25; "W. C. C.," 5,	130 00
Port Chester, Cong. ch.	18 00
Poughkeepsie, 1st Cong. ch.	46 09
Richmond Hill, Cong. ch.	15 32
Setauket, Mrs. Julia Hale,	3 00
Troy, Paul Cook,	5 00
West Brook, Cong. ch.	6 11—964 71
<i>Legacies.</i> —Belmont, Lewis A. Hickok, by W. Sanford, Ex'r,	2,000 00
Churchville, Zophar Willard, by Ira L. Randall and Edgar A. Brower, Ex'rs,	955 32--2,955 32

## NEW JERSEY.

Bloomfield, "M. E. C."	10 00
Englewood, A. Kuhfus,	5 00
Montclair, 1st Cong. ch., toward sup- port Rev. J. D. Eaton,	494 00
Newark, A friend, Thank-offering,	50 00
Woodbridge, 1st Cong. ch.	20 00—579 00

## PENNSYLVANIA.

Allegheny, 1st Cong. ch., of which 3 from Woman's Mis. Soc.; 1.12 from King's Daughters; 1.56 from May- flower Circle, and 2.50 from A friend, 8.18; Mrs. E. F. Seaman, 2,	10 18
Blossburg, 1st Cong. ch.	9 15
Bridgeboro, Woman's Mis. Soc.	6 00
Lander, Alfred Cowles and son,	20 00
Roxborough, A friend,	40 00—85 33
<i>Legacies.</i> —Eric, Irwin M. Wallace, by Robert W. Wallace, 2d instal- ment,	20 00
	105 33

## MARYLAND.

<i>Legacies.</i> —Baltimore, Rev. Edward A. Lawrence, by Nelson H. Strong, Ex'r, to const. Mrs. A. L. NIMS, H. M.	100 00
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## LOUISIANA.

Lockport, Bethlehem Cong. ch.	1 00
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## TENNESSEE.

Crossville, Cong. ch.	3 00
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## INDIANA.

Michigan City, 1st Cong. ch.	13 50
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## MISSOURI.

Kansas City, 1st Cong. ch.	179 38
Lebanon, Cong. ch.	23 25
Mine La Motte, Cong. ch.	34 32
Springfield, German Cong. ch.	3 00—239 95

## OHIO.

Aurora, Cong. ch.	7 16
Berlin Heights, 1st Cong. ch.	0 00
Brownhelm, Cong. ch.	8 50
Castalia, 1st Cong. ch.	27 00
Chagrin Falls, Cong. ch.	25 71
Chester, Cong. ch.	8 00
Clarksfield, Cong. ch.	4 00
Cleveland, Bethlehem Cong. ch., 38.35; Franklin-ave. Cong. ch., 18.40; Union Cong. ch., 11.56,	68 31
Columbus, South Cong. ch.	10 89
Cuyahoga Falls, Cong. ch.	6 00
Hudson, Cong. ch.	9 00
Kirtland, Cong. ch.	6 80
No. Ridgeville, Mrs. B. T. French, Oberlin, Students of Oberlin College, toward support of Rev. Cyrus A. Clark,	10 00
Sweden, E. L. Morris,	369 55
Sylvania, Cong. ch.	1 00
Tallmadge, Cong. ch.	5 00
Toledo, 1st Cong. ch., toward support Mrs. M. M. Webster,	52 67
	175 00—798 19

## ILLINOIS.

Aurora, New England Cong. ch.	13 27
Champaign, Cong. ch.	64 00
Chicago, Pilgrim Cong. ch., 75; Jeffer- son Cong. ch., for native workers in Mardin and Constantinople, 40; University Cong. ch., Rev. Henry Willard, 25; Union Park Cong. ch., m. c., 6.57; Rev. S. F. Porter, 25,	171 57

Creston, Cong. ch.	1 20
Earlville, "J. A. D."	25 00
Hamilton, Charles Dorman,	5 00
Mendon, Cong. ch.	28 75
Normal, 1st Cong. ch., for preacher at Zille,	100 00
Ottawa, Rev. M. K. Whittlesey,	4 00
Payson, Harlow M. Spencer, Roseville, Mr. and Mrs. L. C. Axtell, for China,	5 00
<i>Legacies.</i> —Buda, J. F. Hyde, by M. M. Ford, Trustee, add'l,	25 00—442 79
	181 7
	624 54

## MICHIGAN.

Armada, Cong. ch.	18 33
Clinton, 1st Cong. ch.	7 81
Cooper, Cong. ch.	7 00
Grand Rapids, 1st Cong. ch., 70.85; Smith Memorial ch., 5,	75 85
Greenville, Cong. ch.	30 19
Hopkins Station, 2d Cong. ch.	10 38
Portland, Cong. ch.	21 90
Somerset, Cong. ch.	12 68—184 14

## WISCONSIN.

Antigo, Cong. ch., add'l,	2 00
Arena, Cong. ch.	5 00
Elkhorn, 1st Cong. ch.	30 00
Lake Geneva, 1st Cong. ch.	30 40
Platteville, Cong. ch.	1 00
Sturgeon Bay, Miss M. J. Morrison, Waupun, Cong. ch.	5 46
<i>Legacies.</i> —No. Greenfield, Mrs. L. C. Foster, add'l, by Building Society,	30 00—103 86
	8 10
	111 96

## IOWA.

Anita, Cong. ch., of which 5 from Rev. J. T. Marvin,	6 75
Belmond, Cong. ch.	6 50
Cedar Rapids, 1st Cong. ch.	10 27
Farragut, Cong. ch.	38 61
Franklin, Cong. ch.	2 00
Gilbert Station, Cong. ch.	13 10
McGregor, Cong. ch.	85 00
Muscataine, 1st Cong. ch.	61 05
Red Oak, Cong. ch.	75 79
Sherrill, Cong. ch.	5 00—304 07
<i>Legacies.</i> —Edgewood, N. G. Platt, by L. D. and E. G. Platt,	600 00
	904 07

## MINNESOTA.

Benson, Pilgrim Cong. ch.	3 40
Detroit, Cong. ch.	6 00
Fairmount, Cong. ch.	4 75
Glyndon, Cong. ch. and Sab. sch.	4 38
Mankato, Cong. ch.	6 69
Minneapolis, Pilgrim Cong. ch., 24.50; "Rodelmer," 2,	26 50
Rochester, Cong. ch.	43 45
Winona, 1st Cong. ch., A friend,	5 00
Worthington, Union Cong. ch.	4 95—99 72

## KANSAS.

Antrim, Miss L. C. Gibbs,	2 00
Blue Rapids, E. M. Brice,	10 00
Emporia, Cong. ch.	20 32
Ottawa, Cong. ch.	14 60
Plevna, Cong. ch.	5 00
Topeka, Central Cong. ch.	14 51
Westmoreland, Cong. ch.	7 40—73 83

## NEBRASKA.

Addison, John Hogbin,	14 00
Exeter, 1st Cong. ch.	17 75
Inland, Cong. ch. and Gen. Asso.	16 20
Pierce, Cong. ch.	5 00
Trenton, Cong. ch.	1 50—54 45

## CALIFORNIA.

Alameda, 1st Cong. ch.	72 85
Avalon, Cong. ch.	5 00
San Diego, 2d Cong. ch.	2 05
San Francisco, 4th Cong. ch.	25—80 15

## OREGON.

Forest Grove, Cong. ch.	8 00
Portland, Ebenezer ch., Conrad Repp,	5 00—13 00

<b>NORTH DAKOTA.</b>		
Dickey Co., Johanne ch., 10; German Cong. Assn., 12,	22 00	
Kulm, German Cong. ch., 10; Gna-denfeld Cong. ch., 10; St. Paul Cong. ch., 3,	23 00	
Wahpeton, L. H. M. Soc.	5 00	—50 00
<b>SOUTH DAKOTA.</b>		
Drakola, Cong. ch.	3 20	
Scotland, German Cong. churches of Scotland and vicinity,	20 68	
Webster, Cong. ch.	7 51	—31 39
<b>UTAH.</b>		
Park City, Cong. ch.	20 00	
<b>DOMINION OF CANADA.</b>		
Province of Ontario.		
Windsor, G. R. Cruikshank,	2 00	
<b>FOREIGN LANDS AND MISSIONARY STATIONS.</b>		
Turkey, Argana, Church collection, 5.10; Kaloud Nazarian, 2.03,	7 13	
West Central Africa, Cisamba, Contributions,	9 05	—16 18
<b>MISSION WORK FOR WOMEN.</b>		
From WOMAN'S BOARD OF MISSIONS. — Miss Ellen Carruth, Boston, <i>Treasurer.</i>		
For trav. expenses of Miss Bessie B. Noyes,	172 51	
<b>FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.</b>		
Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer,</i> 20,248 60		
For outfit of Miss J. L. Graf,	18 95	
For Miss L. A. Day,	75 00	—20,342 55
<b>FROM WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.</b>		
Miss Bessie B. Merriam, Oakland, California, <i>Treasurer.</i>		
For Zulu Mission, 450; Western Turkey, 1,144; Madura, 700; Japan, 2,002; North China, 250; Micronesia, 950; Spain, 500, = 5,996, less previously paid, 650,	5,346 00	
<b>MISSION SCHOOL ENTERPRISE.</b>		
MAINE. — Eastport, Central Cong. Sab. sch.	10 00	
NEW HAMPSHIRE. — New Ipswich, The children's Fair,	3 50	
VERMONT. — So. Royalton, Cong. Sab. sch., for catechist in India, 10; Waterbury, Y. P. S. C. E., for Japan, 1.98,	11 98	
MASSACHUSETTS. — Amherst, Cong. Sab. sch., Birthday Box, 4.60; Dedham, Y. P. S. C. E., Two-cents-a-week Fund, 5; Fitchburg, Calvinist Cong. Sab. sch., 5.92; Lincoln, Cong. Sab. sch., 26.50; Marblehead, Cong. Sab. sch., Mr. Bell's class, for pupil, Marsh, 12.50; Middleborough, Central Cong. Sab. sch., 10; Quincy, Cong. Sab. sch., Pri. Dep't, 5; Warren, Cong. Sab. sch., for India, 15; Winchendon, Y. P. S. C. E. of North Cong. ch., 5,	89 52	
RHODE ISLAND. — Barrington, Cong. Sab. sch., 25; Little Compton, Cong. Sab. sch., 4; Providence, North Cong. Sab. sch., 2.85,	31 85	
CONNECTICUT. — Greenwich, Y. P. S. C. E., 8.84; Waterbury, Third Cong. ch., Boys' Brigade, 3.23,	12 07	
<b>NEW YORK.</b>		
— Baiting Hollow, Y. P. S. C. E., 10; Brooklyn, Clinton-ave. Cong. Sab. sch., 25; New York, North Cong. Sab. sch., for Theol. student, Zulu, 13.87; Richmond Hill, Y. P. S. C. E. of Union Cong. ch., for Training School, Ceylon, 25,	73 87	
NEW JERSEY. — Morristown, Y. P. S. C. E.	3 00	
MISSOURI. — Republic, 1st Cong. Sab. sch., 10; St. Louis, Aubert-place Cong. Sab. sch., 3.02,	13 02	
OHIO. — Aurora, Junior C. E. S., 28c.; Tallmadge, Cong. Sab. sch., 26.35,	26 63	
ILLINOIS. — Sandwich, Y. P. S. C. E.,	6 76	
MICHIGAN. — Armada, Cong. Sab. sch., 1.77; Portland, Cong. Sab. sch., 1.20,	2 97	
IOWA. — Marchester, Y. P. S. C. E., Two-cents-a-week Fund, for pupil in India, 6.50; Owen's Grove, Y. P. S. C. E., 4.50; Red Oak, Cong. Sab. sch., 4.24, and Y. P. S. C. E., 10.02; Washta, Y. P. S. C. E., 3.42; Whiting, Y. P. S. C. E., 4,	32 68	
MINNESOTA. — Detroit, Cong. Sab. sch., 40c.; Worthington, Cong. Sab. sch., 1.46,	1 86	
<b>CHILDREN'S "MORNING STAR" MISSION.</b>		
VERMONT. — Waterbury, Junior C. E. S., 5; Woodstock, K. S., 1.25,	6 25	
WASHINGTON. — Olympia, 1st Cong. ch., for Micronesia,	14 10	
BULGARIA. — Philippopolis, Primary class in O. S.	2 40	
<b>FOR SUPPORT OF YOUNG MISSIONARIES.</b>		
MICHIGAN. — Watervliet, Y. P. S. C. E.	10 00	
WISCONSIN. — West Salem, Y. P. S. C. E.	3 13	
NEBRASKA. — Exeter, Y. P. S. C. E. of 1st Cong. ch.	6 25	
<b>CONTRIBUTIONS FOR THE DEBT.</b>		
MAINE. — Brunswick, Rev. Wm. P. Fisher,	40 00	
MASSACHUSETTS. — Blackstone, Rev. L. M. Pierce, 5; Boston, David H. Holmes (Thompson's Island), 10; G. A. B., 25c.; Kingston, Pilgrim Conference, 27.75; Northampton, "One who longs to have the debt paid," 1; Webster, 1st Cong. ch., 9.89,	53 89	
NEW YORK. — Ithaca, Miss L. A. Day, 50c., and Miss B. I. Buchanan, 50c. New York, Charles E. Pierson, 100, and John S. Pierson, 20; Richmond, Items acknowledged in November <i>Herald</i> from J. Allen and J. W. Allen should have been from Richmond,	121 00	
OHIO. — Columbus, W. A. Mahoney, 75; East Liverpool, Rev. H. D. Kitchel, D. D., 50,	125 00	
ILLINOIS. — Danville, Mrs. W. P. Chandler,	5 00	
WISCONSIN. — Boscobel, Rev. E. W. Jenney, 10; do., Mrs. John Searles, 2; do., Mrs. Gage, 1,	13 00	
KANSAS. — Abilene, H. M. Hurd,	5 00	
NEBRASKA. — Fowler, Geo. Osborne,	5 00	
CHINA. — Fen-cho-fu, Rev. I. J. Atwood,	25 00	
392 89		
<b>From the American Missionary Ass'n.</b>		
By H. W. Hubbard, New York, <i>Treasurer.</i>		
Income of the Avery Fund for missionary work in Africa,	3,052 80	
<b>ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.</b>		
MAINE. — Castine, Mrs. C. M. Cushman, for native Christian worker, care of the Misses Leitch,	2 00	
NEW HAMPSHIRE. — Bristol, Friends, by Miss H. E. Green, for board of occupant of Bristol Free Bed, Fochow Hospital, 24; Hollis, Miss L. M. Adams, for girl, Okayama Orphanage, 20,	44 00	
VERMONT. — St. Albans, Cong. ch. and so., for work of Rev. G. H. Krikorian, 55.65; West Randolph, Cong. Sab. sch., for pupil, Aintab College, 30,	85 65	
MASSACHUSETTS. — Auburndale, Cong. Sab. sch., for school care Rev. C. H. Wheeler, 25; Boston, Walnut-ave. Cong. Sab. sch., for Theol. student, Harpoot, 45; do., Mrs. Arthur A. Winsor, for work of Miss E. M. Stone, 25; do., Mrs. C. B. Botsford, for work of Mrs. C. C. Tracy, 25; do., M. H. S., for Okayama Orphanage, 5; do., 2d ch., Dorchester, for use of Miss Nancy Jones, 1; Cambridge, Rev. J. K. Browne, for aid to poor students, Harpoot, 32.50; Chelsea, Y. P. S. C. E. of 1st Cong. ch., for use of Miss E. M. Stone, 25; do., Y. P. S. C. E., of Central Cong. ch., for work of Rev. R. A. Hume, 3; Danvers, A friend, for work of Rev. E. P. Holton, 5; Gilbertville, Cong. ch., for use of Rev. Dwight Goddard, 13.33; Haverhill, Crowell Y. P.		

S. C. E. of Centre ch., for native preacher, Madura, 40; Holyoke, 2d Cong. ch., for scholarship, Yozgat, 2.50; Milton, A friend, for Okayama Orphanage, 10; Southboro, Mrs. Andrew Bigelow, for scholarship, Euphrates College, 50; Springfield, Mrs. E. C. Rogers, for church at Philippopolis, 50; do., Faith Sab. sch., Little girl's class, for Zulu girls' home, 3.25; do., Miss A. S. McClean, for scholarship for Avedis H. Dedeian, Yozgat, 15; Taunton, Trin. Cong. ch., Young People's Union, for kindergarten, care of Mrs. J. L. Fowle, 12; West Springfield, E., for school care of Miss Laura Farnham, 5; Worcester, Plymouth Cong. Sab. sch., for church in Kundulari, 30; and for support of preacher in same, 40; also for kindergarten, care of Miss F. E. Burrage, 20,

RHODE ISLAND.—Providence, Beneficent Cong. Sab. sch., Chinese Dep't, for native preacher, care Rev. C. R. Hager, 482 58

CONNECTICUT.—Bridgeport, Miss E. D. Knapp, for "Moses," care Mrs. A. M. Knapp, 10; East Windsor, First Cong. ch., for Normal school, Sivas, 20; Fairfield, Cong. ch., for use of Mrs. F. R. Bunker, 5; Groton, Y. P. S. C. E., for pupil, Aintab College, 50; Huntington, W. C. T. U., for work of Rev. W. L. Beard, 5; Tolland, Junior C. E. S., for Ishii Home, 11, 100 00

NEW YORK.—Binghamton, Mrs. Helen T. Durfee, for Bible-woman, for the Misses Leitch, 25; Brooklyn, Central Cong. Sab. sch., for Bible reader, Madura, 36; do., Cen. Cong. Chinese Sab. sch., toward support worker, care of Rev. C. R. Hager, and to const. Dr. J. O. NILES, H. M., 125; Castile, Friends, by Miss E. M. Brown, for Okayama Orphanage, 50; New Rochelle, Miss E. Moulton, for work care of Mrs. C. E. Farnsworth, 30; New York, Mrs. Rossiter, for [church building at Tarsus, 1; —, "Special Donation, Africa," for use of Miss Lindley, 50,

NEW JERSEY.—Glen Ridge, Cong. ch., Mrs. S. F. Campbell, for native preacher, care Rev. J. P. Jones, 12.50; Westfield, Cong. ch., John Clayton, for native preacher, Madura, 15,

PENNSYLVANIA.—Allegheny, Miss Smith's Mite Box, 2.06, and Mrs. C.'s do., 97c., both for Gazaland, 3 03

FLORIDA.—Daytona, Cong. Sab. sch., for Training School, Amanzimtote, 10; Tampa, Y. P. S. C. E. of 1st Cong. ch., for Printing Div., Industrial School, Samokov, 25, 35 00

OHIO.—Bath, Cong. ch., Young People, for work of Rev. C. W. Price, 11 00

ILLINOIS.—Harrison, Cong. ch., for site of new mission East Central Africa, 5; Harvard, do., for do., 6.65; McQueen, Friends, for do., 2; Pecatonica, Cong. ch., for do., 6.25; Poplar Grove, do., for do., 10; Rockford, 1st Cong. ch., 47, and Sab. sch., 25, both for do.; Roscoe, Cong. ch., for do., 25c.; Seward, do., for do., 20.13,

WISCONSIN.—Menasha, E. D. Smith, for Apisaghamin Shrinium, Cesarea High School, 20 00

IOWA.—Charles City, Cong. ch., Mrs. C. E. Kellogg, for Gazaland, 10; Grinnell, Mrs. Geo. F. Magoun, for hospital at Adana, 1; Lake Mills, Ethelyn Williams, for work care of Miss Ida Mellinger, 50; —, A friend, for work of Rev. F. W. Bates, 5,

MINNESOTA.—Minneapolis, Mr. and Mrs. H. L. Chase, for church building at Tarsus, 10; Northfield, A friend, for pupil, Girls' School, Marsovan, 30, 40 00

NEBRASKA.—Crete, A friend, for work of Rev. F. W. Bates, 5 00

CALIFORNIA.—Perris, 1st Cong. ch., for Japanese girl, care of Miss M. F. Denton, 20; Santa Cruz, Geo. Ford, for boy, care of Mrs. M. E. Bissell, 30, 50 00

WASHINGTON.—New Whatcom, Y. P. S. C. E. of 1st Cong. ch., for work of Rev. Henry Kingman, 5 00

CANADA.—Toronto, Ontario, Katie Cameron, for pupil, care of Rev. G. H. Krikorian, 5 00

TURKEY.—Brousa, Rev. L. S. Crawford, for "building for African girls, in memory of Father Grout," 10; Hadjin, Woman's Aid Soc., for work care of Rev. W. T. Currie, 5, 15 00

### MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.*

For Ponasang Hospital,	12 05
For use of Dr. and Mrs. H. C. Haskell,	50 00
For O Yuki San,	36 00
For Mrs. Dyer's daughter,	7 00
For Miss Ada Haven,	100 00
For Marash piano,	2 50
For use of Mrs. W. E. Hitchcock,	40 00
For pupil, care of Miss E. T. Maltbie,	18 00—265 55

FROM THE CANADA CONGREGATIONAL WOMAN'S BOARD OF MISSIONS.

Mrs. Frances A. Sanders, Montreal, Canada, *Treasurer.*

For four pupils, care of Rev. James Smith,	62 86
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### FOR NORTH CHINA COLLEGE, TUNG-CHO.

NEW HAMPSHIRE.—Nelson, Cong. Sab. sch. MASSACHUSETTS.—Chicopee, 1st Cong. ch., Extra-cent-a-Day Band, 3; Somerville, Broadway Cong. ch., Earnest Workers' Mission Circle, 20; Warren, Cong. Sab. sch., 20.40; Westhampton, Cong. Sab. sch., 21.10,	7 70
CONNECTICUT.—Little Haddam, Cong. Sab. sch., Infant Class, 1; Mystic, Cong. Sab. sch., 7.50,	64 50
NEW YORK.—West Bloomfield, Cong. Sab. sch.,	8 50
OHIO.—Cleveland, Bethlehem Cong. Sab. sch.,	6 64
ILLINOIS.—Wheaton, Mission Sab. schools, 3.90; Light Bearers, 3.10,	10 50
Previously received and acknowledged since September 1, 1893,	4,708 31
Received in October, as above,	104 84
Total receipts for the college,	4,813 15

1,970 29

Donations received in October,	45,122 67
Legacies " " "	6,915 17
	52,037 84

**Total from September 1 to October 31, 1894: Donations, \$58,440.33; Legacies, \$18,687.18 = \$77,127.51.**

### FOR CHURCH IN AHMEDNAGAR, INDIA.

Collected by Rev. R. A. Hume.

MASSACHUSETTS.—Boston, Coolidge S. Roberts, 100; do., Bishop Lawrence, 50; do., Joseph H. Bral, 25; Cambridge, Prof. J. H. Thayer, 5; Newton Highlands, S. W. and M. W. Jones, 100; South Weymouth, H. B. Reed, 100,	380 00
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CONNECTICUT.—Birmingham, Rev. C. W. Park, 2; Meriden, W. L. Squire, 25; New Haven, R. J. Miner, 100; do., Gov. L. B. Morris, 100; do., Mrs. T. G. Bennett, 100; do., Prof. Samuel Harris, 100; do., Mrs. Samuel Harris, 100; do., Prof. Robert Brown, 100; do., A friend, 25; do., Rev. E. S. Lines, 10; Norfolk, Misses M. and I. Eldridge, 100,	762 00
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ILLINOIS.—Chicago, S. Leonard Boyce, 100; Evanston, J. H. Kedzie, 50; Rockford, Mr. and Mrs. Ralph Emerson, 100,	250 00
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MICHIGAN.—Ann Arbor, James B. Angell, LL.D.,	25 00
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1,417 00

# FOR YOUNG PEOPLE.

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## KHAMA, THE CHRISTIAN CHIEF OF THE BAMANGWATOS.

THE name of this African chieftain ought to be known wherever virtue and nobleness of character are revered. By common consent he would be regarded as one of the most remarkable Africans of modern times. All travelers as well as missionaries speak of him in the highest terms, and the British "Blue Books," containing the reports of high officials in Africa, are lavish in their praise of this Christian chieftain. One of the best accounts of Khama is that given by the wife of Bishop Knight-Bruce who visited his former capital of Shoshong. From this and other sources we gather the story of his remarkable life.

Khama was born about 1830, the son of Sekhome, chief of the Bamangwatos. In early life he came under the influence of missionaries of the London Missionary Society, and he heartily accepted the Christian faith and was baptized when a boy in his teens. While he was yet a youth word was brought that the Matebele, that great fighting tribe, were about to make an attack upon Shoshong. These Matebele were always the terror of the Bamangwatos until the recent overthrow of the tribe by the British forces and the death of Lobengula,<sup>1</sup> their chief. At the time of the threatened attack when Khama was a young man, Sekhome, after sending the wives and children into the caves among the hills, turned for aid to the witch doctors, but Khama would have nothing to do with their incantations. He knelt in prayer with other Christians and asked permission to attack the Matebele. Consent was given, and in the assault he showed such skill and valor that on his return the old warrior chief Moselekatse said: "Khama is a man. There is no other man among the Bamangwato." The people at Shoshong welcomed Khama with a shout: "To-day those who pray to God are our leaders."

Khama was obliged early to take his stand against many heathen customs of his tribe. He would not join in the customary raids for cattle; neither would he celebrate the heathen rites to which all fathers took their sons. But his special trial with his father was concerning the taking of a second wife. He had married Mabisa, a plain Christian woman, and Sekhome ordered him to take another wife. Khama indignantly refused, and the contest on this matter went on for a number of years. Khama's answer was: "I refuse on account of the Word of God. Lay the hardest tasks upon me as to hunting elephants for ivory, or any service you can think of as a token of my obedience, but I cannot take

<sup>1</sup> For the use of the cuts of Lobengula and the Matebele village we are indebted to the Fleming H. Revell Co., publishers of that interesting volume, "Among the Matebele," by Rev. David Carnegie.



another wife." Sekhome was furious. He devised all manner of plots against his son. At last taking some men to Khama's hut where he was asleep he ordered the men to kill him. When they refused, Sekhome tried to do the terrible deed himself, but his followers disarmed him. The people arose to the defence of Khama, and Sekhome was obliged to flee from his angry subjects. But Khama sent for him and brought him back, treating him with every mark of respect and giving him his place as chief.

Later on Sekhome broke all his promises and succeeded in arousing the superstitious fears of the people lest "the spirits" should destroy them, since they had forsaken the customs of their fathers. The result was that Khama was obliged to flee for his life with a few followers. His experiences were much like those of David as he fled before Saul. Sekhome cut off all food supplies and poisoned their one spring of water, yet when one of Khama's followers, thinking to please him, stole a horse belonging to Sekhome, Khama was greatly displeased and sent back the horse at once with a message of regret.

At length Sekhome died and Khama succeeded to the chieftaincy. But he was not without trials. One of his brothers plotted against him and gave him



LOBENGULA, THE LATE MATEBELE KING.

no end of trouble, specially in view of the fact that Khama sought to introduce great reforms among his people. He utterly forbade witchcraft, wholly suppressing the "witch doctors." All through Africa there is the strongest faith in the power of these witch doctors, who were believed to be able to detect evil spirits that are dwelling in men, and who profess to "smell out" these spirits. Khama also utterly forbade certain common practices, such as the killing of children born weakly or deformed, the burying the living baby with its dead mother, destroying one of twin children, leaving the useless old people to starve, and the right of a man to kill his wife in any petty quarrel.

But the greatest reform, and the hardest to bring about, was in the matter of temperance. The Bamangwatos, like most African tribes, are great lovers of beer, and give themselves up to beer parties and drunkenness. Khama entirely forbade the making or drinking of this beer. The people were restless under this

restraint. Khama afterward said: "I withstood my people at the risk of my life." And when some good people suggested to him that his measures were too stringent he said: "Beer is the source of all quarrels and disputes, and I will stop it." The greatest difficulty he experienced in carrying out these temperance principles was in connection with the traders. He could



A MATEBELE VILLAGE.

control his own people, but the white men were persistent, and his conflict with them was long and fierce. The following extract from a remarkable letter sent by Khama to the English Administrator in South Africa presents his complaints against certain worthless and unscrupulous men, who had, as he says—  
 "come outside of all government and flood my country with their drink after all the long struggle I have made against it, withstanding my people at the risk of my life, and just when they have themselves come to see how great a salvation my

drink-laws have proved to be. It were better for me that I should lose my country than that it should be flooded with drink. . . . I fear Lobengula [the Matebele chief] less than I fear brandy. I fought Lobengula and drove him back, and he never came again, and God who helped me then would help me again. Lobengula never gives me a sleepless night. But to fight against drink is to fight against demons

and not against men. I dread the white man's drink more than the assegaies of the Matebele, which kill men's bodies, and is quickly over ; but drink puts devils into men and destroys both souls and bodies forever. *Its* wounds never heal. I pray your honor never to ask me to open even a little door to the drink."

Khama is now paramount chief over the whole Bamangwato tribe. Five years ago, after having established his authority, he undertook an enterprise which was one of the most remarkable on the records of Africa. The Bamangwato town of Shoshong was unfortunately situated. It was dirty and ill-built. The land was not good and the springs had dried up. Khama determined to remove to a better place. They chose a site named Palapye, sixty miles to the northwest of Shoshong, where there was good soil and an ample water supply. Every arrangement was made for moving with the utmost system, and in fifteen months from the time that Khama gave the order to remove, Palapye rose from nothing to a city of 30,000 inhabitants, with broad avenues and a fine central square. A writer who had visited the place says: "If we remember that this marvelous work, the exodus from Shoshong and the rehousing at Palapye, was a work carried out by a native chief himself, without the slightest European assistance, we shall admit that Khama's fine city of Palapye is one of the most wondrous cities under the sun."

There are ten great divisions in the town, each having a large airy schoolroom, and in these schools the Bible is taught by native schoolmasters trained by the missionaries. The writer above quoted says of the peace, security, and good order of the town that "Khama as a native ruler is as wonderful as is Palapye as a native town." The best site was reserved for the church and the missionary, and the people raised \$15,000 with which they built a large and handsome sanctuary, which was dedicated August 28, 1892. Before this was completed they worshiped on the hillside, great congregations, numbering some 2,000, gathering at sunrise every Sunday morning. The missionary, Mr. Hepburn, and his assistants held services in the afternoon, also, in various parts of the town. At the morning service Khama himself often gave sound, practical addresses, telling the people of their duties and warning them against their sins, pointing out to them in straightest fashion what men and women Christ would have them be.

The people use European clothing, and while there is absolute freedom in regard to religious observances and no compulsion is brought to bear upon any to attend the services, yet the example of Khama has been very potent. A border policeman who was quartered for eighteen months near him says of Khama: "It is not what people say of him, it is what I know myself. I call him a genuine Christian man. He does not make much fuss over it, but it is real." Sir Sydney Shippard, who was sent by the British government to investigate some affairs in South Africa, says: "I accepted Khama's evidence as strictly true. He is a man of tried courage and proved integrity, strictly just according to his lights, and firm without being cruel. His character entitles him to the respect and affection with which he is plainly regarded by his people, and to the esteem entertained for him by all unprejudiced Europeans."

Among those who have recently visited Palapye was Dr. James Johnston, in whose volume, entitled "*Reality versus Romance in South Central Africa*," from which we are permitted to take the portrait of Khama, may be found a full but

kindly criticism of the chief and his people. It is not to be supposed that all the Bamangwatos are Christians. Only a portion of them have accepted personally the Christian faith, and many changes are desirable. Dr. Johnston speaks specially of the fact that little attention is paid to sanitary considerations, but of the chief he says: "Khama is a noble example of what Christianity and civilization can do for the African. Both friends and foes acknowledge him to be a straightforward, honest, and upright man, strong and vigorous in administration. He enforces his laws with undeviating firmness and impartiality, particularly in the



KHAMA.

suppression of the drink traffic." Though Dr. Johnston refers to some of the darker phases of African life, he yet testifies that, aside from the chief, there are a large number of natives whose consistent lives prove that their profession of Christianity is something more than the mere observance of outward formalities.

There is much more we would like to say about this Christian chieftain, for he is a most attractive character. A recent traveler in describing the man says that he stands six feet in height, is of slim, wiry habit, and although now verging on sixty years of age might be taken for at least twelve or fifteen years younger. A German traveler wrote of him: "I am glad by my acquaintance with Khama to have the opportunity of mentioning a black man whom I would, under no circumstances, be ashamed to call my friend."

## MINUTES OF THE ANNUAL MEETING.

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THE American Board of Commissioners for Foreign Missions commenced its Eighty-fifth Annual Meeting in the First Congregational Church, Madison, Wis., October 10, 1894, at three o'clock in the afternoon.

### CORPORATE MEMBERS PRESENT.

#### *New Hampshire.*

Samuel C. Bartlett, D.D., LL.D., Hanover.  
T. Eaton Clapp, D.D., Manchester.

#### *Vermont.*

Rev. H. Fairbanks, PH.D., St. Johnsbury.

#### *Massachusetts.*

Langdon S. Ward, Esq., Boston.  
Edwin B. Webb, D.D., Wellesley.  
Charles C. Burr, Esq., Auburndale.  
Cyrus Hamlin, DD., LL.D., Lexington.  
Elnathan E. Strong, D.D., Auburndale.  
Judson Smith, D.D., Boston.  
Hon. William P. Ellison, Newton.  
Rev. John R. Thurston, Whitinsville.  
Rev. W. W. Jordan, Clinton.  
Charles H. Daniels, D.D., Boston.  
Smith Baker, D.D., East Boston.

#### *Rhode Island.*

Rowland Hazard, Esq., Peacedale.

#### *Connecticut.*

Waterman R. Burnham, Esq., Norwich.  
Justin E. Twitchell, D.D., New Haven.  
John H. Perry, Esq., Southport.

#### *New York.*

Richard S. Storrs, D.D., LL.D., Brooklyn.  
Zebulon S. Ely, Esq., New York City.  
Edward N. Packard, D.D., Syracuse.  
Henry A. Stimson, D.D., New York City.  
Hon. Chester Holcombe, New York City.  
Charles C. Creegan, D.D., New York City.  
S. H. Virgin, D.D., New York City.

#### *Ohio.*

James Brand, D.D., Oberlin.  
Washington Gladden, D.D., Columbus.

#### *Illinois.*

Edward P. Goodwin, D.D., Chicago.  
Ralph Emerson, Esq., Rockford.  
Simon J. Humphrey, D.D., Chicago.  
Rev. Moses Smith, Glencoe.  
Charles H. Case, Esq., Chicago.  
James G. Johnson, D.D., Chicago.  
Franklin W. Fisk, D.D., Chicago.  
J. K. Scarborough, Esq., Payson.  
Samuel W. Eaton, D.D., Roscoe.

William H. Rice, Esq., Chicago.  
William E. Hale, Esq., Chicago.  
G. S. F. Savage, D.D., Chicago.  
E. F. Williams, D.D., Chicago.  
Rev. William A. Waterman, Geneseo.  
T. D. Robertson, Esq., Rockford.  
E. H. Pitkin, Esq., Ridgeland.  
Rev. A. N. Hitchcock, PH.D., Chicago.

#### *Michigan.*

James B. Angell, LL.D., Ann Arbor.  
Rev. W. H. Warren, Lansing.  
W. H. Davis, D.D., Detroit.  
George Parsons, Esq., Watervliet.  
Frank. D. Taylor, Esq., Detroit.

#### *Wisconsin.*

Edward H. Merrill, D.D., Ripon.  
Elijah Swift, Esq., Eau Claire.  
Edward D. Eaton, D.D., Beloit.  
George H. Ide, D.D., Milwaukee.  
E. D. Smith, Esq., Menasha.

#### *Minnesota.*

James W. Strong, D.D., Northfield.  
David C. Bell, Esq., Minneapolis.  
George H. Rust, Esq., Minneapolis.

#### *Iowa.*

Alden B. Robbins, D.D., Muscatine.  
George F. Magoun, D.D., Grinnell.

#### *Missouri.*

Michael Burnham, D.D., St. Louis.

#### *North Dakota.*

Rev. George B. Barnes, Wahpeton.

### MALE HONORARY MEMBERS REPORTED AS PRESENT.

#### *Massachusetts.*

Fred. M. Newcomb, Boston.  
Benjamin H. Sanborn, Wellesley.  
Charles E. Swett, Winchester.

#### *New York.*

Rev. Clarence F. Swift, Saratoga.

#### *Pennsylvania.*

Charles H. Richards, D.D., Philadelphia.

*Illinois.*

Rev. F. T. Lee, Chicago.  
 Rev. Henry Willard, Chicago.  
 Rev. C. A. Young, Cobden.  
 E. D. Redington, Esq., Evanston.  
 William M. Barrows, D.D., Rockford.  
 Rev. William W. Leete, Rockford.  
 R. E. Short, Seward.

*Michigan.*

Rev. G. A. Pollard, Grand Rapids.

*Wisconsin.*

Rev. Joseph Emerson, Beloit.  
 Rev. Smith Norton, Beloit.  
 Prof. J. J. Blaisdell, Beloit.  
 Rev. Cyrus Hamlin, Beloit.  
 Rev. Henry R. Baker, Durand.  
 Rev. J. K. Kilbourn, Genesee.  
 J. A. Cunningham, Janesville.  
 Rev. S. P. Wilder, Janesville.  
 Pres. C. K. Adams, Madison.  
 Rev. Jas. D. Butler, Madison.  
 Samuel D. Hastings, Madison.  
 F. J. Lamb, Madison.  
 Rev. H. A. Miner, Madison.  
 E. G. Updike, D.D., Madison.  
 W. A. Tracy, Madison.  
 Rev. A. O. Wright, Madison.  
 Rev. Edwin N. Andrews, Peshtigo.  
 Rev. T. F. Murphy, Stoughton.  
 Rev. Wm. Crawford, Sparta.  
 W. H. Chandler, Sun Prairie.  
 Rev. G. W. Nelson, Tomah.  
 Rev. Charles W. Camp, Waukesha.

*Minnesota.*

C. C. Keller, Minneapolis.  
 George R. Merrill, D.D., Minneapolis.  
 George H. Wells, D.D., Minneapolis.  
 Rev. Geo. Huntington, Northfield.  
 Rev. J. E. McConnell, Northfield.

*Iowa.*

A. L. Frisbie, D.D., Des Moines.  
 Rev. C. W. Stark, Genoa Bluff.

*Canada.*

Rev. Edward M. Hill, Montreal.

## MISSIONARIES PRESENT.

Mrs. Helen D. Thom, Turkey.  
 Miss Maria G. Nutting, Turkey.  
 Rev. Robert A. Hume, India.  
 Mrs. K. F. Hume, India.  
 Miss Anna L. Millard, India.  
 Rev. George H. Hubbard, China.  
 Mrs. Nellie L. Hubbard, China.  
 Rev. Willard L. Beard, China.  
 Mrs. Ellen L. Beard, China.  
 Rev. Dwight Goddard, China.  
 Mrs. Laura A. Bates, Africa.  
 Rev. E. M. Pease, M.D., Micronesia.  
 Mrs. H. A. Pease, Micronesia.  
 Mrs. Mary E. Logan, Micronesia.  
 Miss Alice C. Little, Micronesia.  
 Rev. Jerome D. Davis, D.D., Japan.  
 Rev. John H. DeForest, D.D., Japan.  
 Rev. H. M. Bissell, Mexico.  
 Rev. John Howland, Mexico.  
 Mrs. Sarah B. Howland, Mexico.

President Storrs took the chair, read the Scriptures, and offered prayer. The hymn "All hail the power of Jesus' name!" was sung.

President C. K. Adams extended a welcome in behalf of the churches and people of Madison, to which response was made by the President.

The Minutes of the last meeting were read.

The President nominated the following Committee to nominate new members, the appointment of which was omitted at the last Annual Meeting, and the nomination was confirmed:—

Rev. S. H. Virgin, D.D., Joseph E. Brown, Esq., Rev. James Brand, D.D., Pres. M. E. Gates, Charles H. Case, Esq., Rev. Frank Russell, D.D., and David C. Bell.

The President appointed the following:—

*Committee on Nominations.*— T. D. Robertson, Esq., William E. Hale, Esq., Rev. Charles H. Richards, D.D., George H. Ide, D.D., Hon. Chester Holcombe, Rev. Michael Burnham, D.D.

He also nominated the following Committees:—

*Business Committee.*— Rev. E. P. Goodwin, D.D., Waterman R. Burnham, Esq., Rev. Washington Gladden, D.D., Rev. W. M. Barrows, D.D., George H. Rust, Esq.

*Committee of Arrangements.*— Rev. E. G. Updike, D.D., Pres. Charles K. Adams, LL.D., Rev. A. N. Hitchcock, Ph.D., and these nominations were confirmed.

Secretary Daniels read the Report of the Prudential Committee on the Home Department.

The hymn "Christ for the World!" was sung.

Treasurer Ward presented a report of the financial affairs of the Board. The Recording Secretary read the certificates of the auditors.

Prayer was offered by Rev. Smith Baker, D.D.

Assistant Secretary Barton read the part of the Annual Survey relating to the missions in Papal Lands, European Turkey, India, and Japan.

Secretary Smith read the part of the Annual Survey relating to the missions in the Pacific Islands, China, Africa, and Asiatic Turkey.

A communication was received from the Chicago Association and referred to the Committee to be appointed on the Missions in China.

A hymn was sung, the benediction pronounced by the President, and adjournment taken to 7.30 o'clock this evening.

#### WEDNESDAY EVENING.

The President took the chair at 7.30 o'clock. The hymn "Jesus shall reign!" was sung. The Scriptures were read by Rev. C. H. Richards, D.D., and prayer was offered by Mr. D. L. Moody.

The sermon was preached by Rev. T. E. Clapp, D.D., of Manchester, N. H., on the text (Acts II: 18), "To the Gentiles also hath God granted repentance unto life."

Two verses from the Missionary Hymn were sung.

Prayer was offered by the President and adjournment was taken to Thursday at 9 A.M.

#### THURSDAY MORNING, October 11.

The President took the chair at nine o'clock, and after a hymn was sung, prayer was offered by Rev. J. E. Twitchell, D.D.

The Minutes of yesterday's sessions were read and approved.

The Committee on Nominations, through Rev. C. H. Richards, D.D., reported the following committees:—

*On the Home Department.*—Rev. James Brand, D.D., Rev. George H. Wells, D.D., Rev. J. E. Twitchell, D.D., D. C. Bell, Esq., Rev. Henry Fairbanks, PH.D.

*On the Mission field covered by the part of the Annual Survey read by Assistant Secretary Barton.*—Pres. S. C. Bartlett, D.D., Rev. J. G. Johnson, D.D., Rev. J. D. Davis, D.D., E. H. Pitkin, Esq., Z. Stiles Ely, Esq.

*On the Missions covered by the part of the Annual Survey read by Secretary Smith.*—Rev. Smith Baker, D.D., Rev. W. H. Davis, D.D., Rev. A. L. Frisbie, D.D., E. D. Redington, Esq., W. R. Burnham, Esq.

These nominations were confirmed by the Board.

District Secretary Creegan read a paper on "What the American Board may expect to accomplish before the close of the century."

District Secretary Hitchcock read a paper entitled "A World-wide Survey."

The following resolution was offered by the Recording Secretary and, after remarks by Hon. Chester Holcombe and Rev. J. R. Thurston, was referred to a Special Committee on the Financial Question:—

*Resolved,* That the Prudential Committee be instructed to sell the residue of the Otis Fund, unless there be special reasons which in their judgment should make this for a brief time inexpedient, and apply the proceeds so far as they will go to the extinguishing of the debt.

Salutations from the General Association of California were received by telegraph. A paper from the Prudential Committee was read by Secretary Smith on "The Intellectual Preparation of the Missionary."

President George F. Magoun, D.D., led in prayer.

Rev. Henry H. Jessup, D.D., of Syria, and President James B. Angell, LL.D., made addresses.

The President named the following Committee on the Financial Condition of the Board, and it was appointed: Rowland Hazard, Esq., Hon. William P. Ellison, Rev. Samuel C. Bartlett, D.D., Pres. James B. Angell, LL.D., Charles H. Case, Esq., Rev. Henry Fairbanks, PH.D., and Rev. James G. Johnson, D.D.

An address was made by Rev. Washington Gladden, D.D., a hymn was sung, and adjournment was taken to 2.30 P.M.

THURSDAY AFTERNOON.

The President took the chair at 2.30 o'clock. A hymn was sung, and Rev. George R. Merrill, D.D., led in prayer.

The Committee on Nominations reported the following committees, and they were appointed: —

*Committee on Place and Preacher.* — Rev. H. A. Stimson, D.D., Pres. E. D. Eaton, D.D., Rev. George R. Merrill, D.D., W. A. Talcott, and Rev. Cyrus Hamlin, D.D.

*Committee to Nominate Officers.* — Rev. S. H. Virgin, D.D., Rev. Washington Gladden, D.D., Rev. E. B. Webb, D.D., Ralph Emerson, Esq., and Prof. William Porter.

On motion of Rev. E. B. Webb, D.D., the Committee on the Financial Situation was enlarged to nine, and Hon. C. Holcombe and William E. Hale, Esq., were added to it.

Addresses were made by Rev. J. H. DeForest, D.D., of Japan, Rev. John Howland, of Mexico, Rev. Michael Burnham, D.D., Rev. D. H. Clapp, of China, Rev. E. M. Pease, M.D., of Kusaie, and Rev. R. A. Hume, of India.

Dr. Goodwin gave notice of an amendment to Article 11 of the By-laws, changing the number of the Prudential Committee to twelve, in addition to the President and Vice-President.

Prayer was offered by Pres. F. W. Fisk, D.D.

Adjournment was taken to 7.30 o'clock.

THURSDAY EVENING.

The President took the chair at 7.30 o'clock. A hymn was sung, and prayer was offered by Rev. W. M. Barrows, D.D.

A paper by Secretary Clark, entitled "A Retrospect," was read by Rev. E. B. Webb, D.D.

Addresses were made by Rev. Cyrus Hamlin, D.D., and Mr. D. L. Moody.

A committee was appointed to express the sentiments of the Board in regard to the distinguished services of Secretary Clark, as follows: Rev. Cyrus Hamlin, D.D., Rev. John R. Thurston, Rev. J. D. Davis, D.D.

Prayer was offered by Mr. L. S. Ward and by Mr. Moody.

Adjournment was taken to nine o'clock Friday.

FRIDAY MORNING, October 12.

The President took the chair at nine o'clock. A hymn was sung, and prayer was offered by Rev. E. P. Goodwin, D.D.

The Minutes of yesterday's session were read and approved.

Notice was given of a proposed amendment to the By-laws, making the Editorial Secretary an officer to be elected annually by the Board.

The amendment to By-law 11 changing the number of the Prudential Committee to twelve, besides the President and Vice-President, notice of which was given yesterday, was called up and passed; so that the By-law shall read as follows: —

**RULE 11. Officers.** The officers of the Board shall be a President, Vice-President, Recording Secretary, Assistant Recording Secretary, a Prudential Committee consisting of the President and Vice-President, *ex officio*, and twelve other persons, three Corresponding Secretaries, a Treasurer, and



three Auditors. These officers shall be chosen by ballot annually, except that, beginning with the year 1894, the twelve members of the Prudential Committee shall be elected in three classes of four each: one class to serve three years, one class to serve two years, one class one year; and at the expiration of these several terms members shall be chosen in classes for terms of three years each. No member who has served upon the Committee for three full successive terms shall be eligible for reelection till after a year has passed. All officers shall discharge the duties for which they were elected until others are appointed to succeed them, except that the Recording Secretaries shall hold office until the close of the Annual Meeting, at which their successors are chosen.

The Committee on that part of the Annual Survey read by Assistant Secretary Barton reported through Rev. S. C. Bartlett, D.D., and the report was accepted. An address was made by Rev. J. D. Davis, D.D., of Japan.

At this point the President called Rev. S. C. Bartlett, D.D., to the chair.

Dr. Magoun led in prayer.

An address was made by Rev. H. M. Bissell, of Mexico.

The Committee on that part of the Annual Survey that was read by Secretary Smith reported through Rev. Smith Baker, D.D., offering the following resolutions, which were adopted, with the acceptance of the report.

*Resolved*, That the Board place upon record its thankful appreciation of the invaluable service done by Dr. and Mrs. Bingham in giving to the people of the Gilbert Islands the entire Bible in their own language, recognizing in this accomplishment another illustration of the value of patient scholarship in missionary work.

*Resolved*, That our sympathies are extended to and our prayers are offered for our missionaries and their families in the now disturbed empire of China, with the desire that in their brave faithfulness they may not too greatly imperil their lives, but with cautious faith avail themselves of the protection of the treaty ports till the storm of war shall have passed.

*Resolved*, That in the hopeful and progressive condition of the work in Asiatic Turkey we trust there will be no consideration of the reducing of our missionary forces.

Remarks were made by Assistant Secretary Barton.

Rev. Edward M. Hill, of Montreal, presented expressions of the sympathy and support of the Canada Congregational Foreign Missionary Society.

Remarks were made by Rev. W. M. Barrows, D.D.

The Committee on the Home Department reported through Rev. James Brand, D.D., and after remarks by Rev. C. H. Richards, D.D., and Rev. George H. Wells, D.D., the report was accepted.

The following resolution was offered by the Recording Secretary and adopted unanimously by rising vote, and subsequently confirmed by rising vote of the assembly:—

*Resolved*, That the Prudential Committee is instructed by the Board, whatever steps they may think wise to take to secure increase of funds, not to allow themselves to consider, except in the case of such mission as may properly be graduated into final and permanent self-support, withdrawing from any mission now occupied by the Board. The Committee is also assured that it is the fixed purpose of the Board to go forward and enlarge its work continually at every opportunity given of the Lord.

The Committee on the Financial Situation reported through Rowland Hazard, Esq., its Chairman, offering the following resolutions:—

*Resolved*, (1) That the resolution submitted to the Committee in regard to the sale of the Otis Fund be not adopted.

*Resolved*, (2) That a Coöperating Committee of three residents of Chicago, a second Coöperating Committee of three residents of Boston, and a like Committee of three members from New York, be appointed, whose duties shall be to increase the contributions to the treasury of the Board, and to organize and appoint such sub-committees in their discretion for carrying out the plan of obtaining contributions from every church and from every church member. The field of operations of the Chicago Coöperating Committee shall be Michigan and the States and Territories west of Ohio; the field of the Boston Coöperating Committee shall be New England, excepting Connecticut; the field of the New York Committee shall be that within the care of the District Secretary at New York,

These committees shall be appointed each year, and the first members shall be named by the President of the Board within thirty days after the adjournment of the present session. These committees shall report annually to the Board.

Rev. J. R. Thurston offered the following resolution as an amendment to the first resolution:—

*Resolved,* That in view of the present need of the work of the Board, and of what we believe to be best calculated to encourage the churches to make adequate contributions for the future, we instruct the Prudential Committee to apply the residue of the Otis legacy to the liquidation of the debt of the Board, and call upon the churches to liquidate the balance of it, and also for the advance in contributions needed for the present year.

Remarks were made by Rev. George F. Magoun, D.D., Hon. Chester Holcombe, Rev. W. W. Jordan, L. S. Ward, Esq., Ralph Emerson, Esq., Rev. E. B. Webb, D.D.

The amendment was not adopted. Both resolutions, after remarks by Pres. James B. Angell and District Secretary Creegan, were adopted.

Adjournment was taken to 4 P.M.

#### FRIDAY AFTERNOON.

After an address on the "Baptism of the Holy Spirit" by Mr. D. L. Moody the Board united in the Communion Service, Rev. E. B. Webb, D.D., and Rev. J. D. Davis, D.D., presiding.

At four o'clock the President took the chair.

The Committee on new members reported through Rev. Samuel H. Virgin, D.D., that the resignations of Rev. J. L. Withrow, D.D., Rev. T. H. Hawkes, D.D., S. D. Smith, Esq., Rev. E. Cutler, D.D., Rev. J. W. Backus, Rev. H. C. Haydn, D.D., and Rev. C. B. Hulbert, D.D., had been received by the Committee and that their acceptance was recommended. These several resignations were accepted by the Board. The same Committee nominated the following persons as new members, and they were elected by ballot:—

*To fill vacancies caused by death:* Rev. N. Boynton, D.D., Boston, Mass.; Rev. J. H. Lyon, Central Falls, R. I.; N. F. Dixon, Westerly, R. I.; Hon. Simeon E. Baldwin, New Haven, Conn.; Charles A. Hull, Brooklyn, N. Y.; J. Dunn, Jr., Syracuse, N. Y.; Pres. W. G. Sperry, D.D., Olivet, Mich.

*To fill vacancies caused by resignation:* Rev. J. H. Lockwood, Westfield, Mass.; Edward F. Morris, Monson, Mass.; Rev. James L. Barton, D.D., Boston, Mass.; Rev. John G. Davenport, D.D., Waterbury, Conn.; Pres. John W. Simpson, D.D., Marietta, Ohio; Walter Crafts, Columbus, Ohio; Pres. John E. Bradley, Jacksonville, Ill.

*Twenty-five new members:* Prof. Clarence A. Beckwith, D.D., Bangor, Maine; E. R. Brown, Dover, N. H.; Gilbert M. Sykes, Dorset, Vt.; Rev. George E. Lovejoy, Stoneham, Mass.; Charles A. Hopkins, Brookline, Mass.; Rev. D. S. Clark, D.D., Salem, Mass.; D. L. Goff, Pawtucket, R. I.; Rev. W. W. McLane, New Haven, Conn.; Hon. O. V. Coffin, Middletown, Conn.; Rev. A. J. Lyman, D.D., Brooklyn, N. Y.; Rev. F. S. Fitch, D.D., Buffalo, N. Y.; Rev. W. H. Ward, D.D., Newark, N. J.; Rev. C. H. Richards, D.D., Philadelphia, Penn.; Rev. James W. Hubbell, D.D., Mansfield, Ohio; H. T. Lay, Kewanee, Ill.; F. G. Logan, Chicago, Ill.; C. A. Gower, Lansing, Mich.; J. M. Whitehead, Janesville, Wis.; Rev. George H. Wells, D.D., Minneapolis, Minn.; Rev. E. P. Ingersoll, D.D., St. Paul, Minn.; Col. S. S. Cotton, Norfolk, Neb.; Hon. A. W. Benson, Ottawa, Kan.; Rev. M. A. Bullock, D.D., Iowa City, Iowa; Rev. James B. Gregg, D.D., Colorado Springs, Col.; Rev. L. H. Hallock, D.D., Tacoma, Wash.

The Committee on the Nomination of Officers, through its chairman, Rev. S. H. Virgin, D.D., reported the following list and they were elected:—

*President.*

RICHARD S. STORRS, D.D.

*Vice-President.*

E. W. BLATCHFORD, Esq.

*Prudential Committee.**For Three Years.*

EDWIN B. WEBB, D.D.

CHARLES C. BURR, Esq.

ALBERT H. PLUMB, D.D.

Hon. WILLIAM P. ELLISON.

*For Two Years.*

G. HENRY WHITCOMB, Esq.

JAMES G. VOSE, D.D.

Hon. J. M. W. HALL.

Hon. HENRY D. HYDE.

*For One Year.*

ELIJAH HERR, D.D.

Rev. WILLIAM W. JORDAN.

Rev. NEHEMIAH BOYNTON, D.D.

CHARLES A. HOPKINS, Esq.

*Corresponding Secretaries.*

JUDSON SMITH, D.D.

CHARLES H. DANIELS, D.D.

JAMES L. BARTON, D.D.

*Recording Secretary.*

HENRY A. STIMSON, D.D.

*Assistant Recording Secretary.*

EDWARD N. PACKARD, D.D.

*Treasurer.*

LANGDON S. WARD, Esq.

*Auditors.*

SAMUEL JOHNSON, Esq.

RICHARD H. STEARNS, Esq.

EDWIN H. BAKER, Esq.

The President nominated as the Committee on new members to report next year: Charles H. Case, Esq., President M. E. Gates, LL.D., and Rev. Frank Russell, D.D., of this year's committee, and Rev. A. E. Dunning, D.D., William H. Rice, Esq., Rev. W. E. Park, D.D., President E. D. Eaton, D.D. These nominations were confirmed.

The Committee on Place and Preacher reported through the chairman, Rev. H. A. Stimson, D.D.,\* recommending Brooklyn, N. Y., as the place, and Rev. George A. Gordon, D.D., of Boston, as the preacher, and Rev. E. N. Packard, D.D., as alternate. The report was accepted and the recommendations adopted.

The following Committee of Arrangements for the next Annual Meeting was appointed: Rev. A. J. Lyman, D.D., Rev. A. J. F. Behrends, D.D., Rev. T. B. McLeod, D.D., Rev. R. R. Meredith, D.D., Rev. Lyman Abbott, D.D., Rev. Robert J. Kent, Rev. H. H. McFarland, Joseph E. Brown, Esq., George P. Stockwell, Esq., C. Delano Wood, Esq., George W. Hebard, Esq., John J. Anderson, Jr., Esq., Edwin H. Crampton, Esq., William H. Nichols, Esq., John F. Talmage, Esq., Gen. C. T. Christensen, Charles C. Parsons, Esq., Alexander G. Brinckerhoff, Esq.

Rev. George L. Magoun, D.D., offered the following resolution, which was referred to a committee of three to be appointed by the Chair:—

*Resolved*, That the Prudential Committee be requested to procure such amendment to the Charter as will enable the Board, if it so choose at any future time, to elect women as well as men to corporate membership.

On motion of Secretary Daniels a committee of three to represent the Pacific Coast was ordered to be added to the coöperating committees ordered this morning under the resolution reported by the Committee on the Financial Situation.

The Committee on the Treasurer's Report reported through C. H. Case, Esq., and the report was accepted.

On motion of Rev. S. H. Virgin, D.D., the following resolution was adopted:—

Appreciating the reasons for his refusal to be a candidate for reëlection, the Board takes this opportunity to extend its sympathy to Hon. J. S. Ropes in his infirmity, and to assure him of the high appreciation in which his long-continued, faithful, and valuable services upon the Prudential Committee have ever been held.

Adjournment was taken at 7.30 o'clock.

## FRIDAY EVENING.

The President took the chair at 7.30 o'clock. A hymn was sung. The Scriptures were read and prayer was offered by Pres. E. D. Eaton, D.D.

The President delivered an address. The hymn "Jesus shall reign!" was sung. Adjournment was taken to nine o'clock to-morrow.

## SATURDAY MORNING, October 13.

The President took the chair at nine o'clock. A hymn was sung. Prayer was offered by Rev. E. F. Williams, D.D. The Minutes of yesterday's sessions were read and approved.

Telegrams were received and read from Mr. Samuel Merrill conveying financial pledges from the Southern California Association of Congregational Churches, and from the Young People's Society of Christian Endeavor of the Union Park Congregational Church, to like effect.

The President nominated the following committee under Dr. Magoun's resolution, and they were confirmed after the adoption of an amendment to the resolution increasing the committee to five members: Rev. George F. Magoun, D.D., John H. Washburn, Esq., Rev. M. Burnham, D.D., Henry D. Hyde, Esq., Rev. A. J. Lyman, D.D.

The proposed amendment to Article XI and Article XVIII of the By-laws, making the Editorial Secretary an officer elected by the Board, was called up and adopted as follows:—

Amend Article XI by inserting after the words "Corresponding Secretaries" the words "an Editorial Secretary."

Amend Article XVIII, first clause, by striking out the words from "an Editorial Secretary" to and including "assigned to him, and."

Amend Article XV by adding, "The duties of the Editorial Secretary shall be to prepare and edit such publications of the Board as shall be assigned to him."

The Committee on Nominations reported the following Committee on Treasurer's Report to report next year, and the Committee was appointed: E. S. Covell, Esq., Boston; E. H. Stanwood, Esq., Boston; John Allen, Esq., Hartford; Dr. L. C. Warner, New York; W. E. Hale, Esq., Chicago.

Rev. E. E. Strong, D.D., was elected Editorial Secretary.

The Business Committee offered through Rev. Washington Gladden, D.D., the following resolutions, which were adopted:—

*Resolved*, That the Board desires to make grateful record of the gracious hospitality of the people of the First Congregational Church, and of the city of Madison, and to testify concerning the careful provision which has been made for all the wants of this assembly; to express, also, its gratitude to the Business Men's Association of Madison for a delightful opportunity to meet distinguished citizens and for many courteous attentions; to thank President and Mrs. Adams for their thoughtful kindness; the press of the city for the interest it has manifested in our work; the railways for substantial favors; and all here and elsewhere who have contributed to the success and enjoyment of this meeting; to Mr. Jacobs for his very efficient aid in the service of worship and of song.

Further, we gratefully recognize the gracious Providence of God in permitting our beloved Brother Moody to be with us, and we wish to express our deep appreciation of his services and of the inspiration of his words, and we most earnestly hope and pray that the Baptism and Power of the Holy Spirit may be upon us all, and upon him in his future labors even more abundantly than in the past.

President Hamlin, from the committee appointed for the purpose, offered the following resolutions, and they were adopted with instructions that they be engrossed and sent to Secretary Clark:—

*Resolved*, First: That we tender to Dr. Clark the assurance of our great sorrow that he has felt impelled by growing infirmities to resign the office of Secretary.

*Resolved*, Second: That we view with admiration his twenty-nine years of service as having been

ably, faithfully, and unremittingly performed with equal acceptance to the missionaries abroad and to the constituency of the Board at home.

*Resolved*, Third: That we deeply sympathize with him and with his noble wife who in these years of weakness and suffering has so well sustained him in his labors; we wish to assure them of our constant prayer that the grace of God may so abound unto them in all spiritual blessings that the Sabbath of his years may be full of joy.

Remarks were made by Mr. S. L. Mershon in regard to the Missionary Extension Course of the Young People's Society of Christian Endeavor, and by Mr. H. T. Pitkin upon the Students' Volunteer Movement.

Secretary Smith introduced Rev. George H. Hubbard, of China, Rev. Willard L. Beard and Rev. Dwight Goddard, both under appointment to China, who made addresses.

Prayer was offered by Rev. S. J. Humphrey, D.D.

Secretary Barton introduced Rev. H. M. Bissell and Rev. John Howland, of the Mission to Mexico, and Rev. R. A. Hume, of India.

Response to the resolutions of thanks was made by Rev. E. G. Updike, D.D., in behalf of the church and citizens of Madison, Wis., to which a reply was made by President Storrs.

Letters of excuse for absence were accepted from the following Corporate Members: Rev. Messrs. E. K. Alden, F. D. Ayer, D. N. Beach, A. J. F. Behrends, S. L. Blake, A. H. Bradford, G. N. Boardman, M. H. Buckham, F. E. Clark, L. H. Cobb, James W. Cooper, M. M'G. Dana, H. S. DeForest, George P. Fisher, William P. Fisher, D. T. Fiske, D. L. Furber, J. W. Harding, Burdett Hart, A. W. Hazen, A. H. Heath, S. E. Herrick, Henry Hopkins, J. W. Hough, H. L. Hubbell, J. L. Jenkins, J. D. Kingsbury, Thomas Laurie, Arthur Little, P. W. Lyman, Daniel March, A. McKenzie, George Mooar, W. E. Park, A. E. P. Perkins, George W. Phillips, A. H. Plumb, Llewellyn Pratt, J. E. Rankin, W. A. Robinson, L. S. Rowland, Frank Russell, H. M. Scudder, J. H. Seelye, W. S. Smart, H. M. Storrs, J. M. Sturtevant, W. M. Taylor, G. A. Tewksbury, A. R. Thain, C. F. Thwing, J. H. Twichell, W. J. Tucker, J. W. Wellman, G. H. White, E. Whittlesey, M. K. Whittlesey, W. H. Willcox, E. M. Williams; also, Messrs. J. F. Anderson, E. H. Baker, J. L. Barry, T. J. Borden, Franklin Carter, S. B. Capen, Robert Coit, William F. Day, George H. Eaton, Franklin Fairbanks, E. P. Flint, John G. Foote, J. M. W. Hall, Samuel Holmes, C. L. Hulburd, Lewis A. Hyde, Samuel Johnson, Aaron Kimball, W. A. Mahoney, Galen C. Moses, John W. Noyes, H. E. Sawyer, N. Shipman, E. A. Stevens, N. D. Sperry, E. A. Studley, R. H. Stearns, Royal C. Taft, C. F. Thompson, J. P. Wallace, John H. Washburn, George L. Weed, Thomas Weston, E. P. Wilcox, James H. White, and A. L. Williston.

The Minutes were read and approved.

The Missionary Hymn was sung.

Prayer was offered by Rev. J. G. Johnson, D.D.

The benediction was pronounced by the President, and the Board was declared adjourned, to meet in Brooklyn, N. Y., the third Tuesday in October, 1895.

HENRY A. STIMSON, *Recording Secretary.*

## REPORTS OF COMMITTEES AT THE ANNUAL MEETING.

The Committee on the Treasurer's Report, R. H. Stearns, Esq., Chairman : —

Your Committee, appointed at the last Annual Meeting, has examined the Treasurer's report and the Auditor's certificate for the year ending August 31, 1894.

The bookkeeping and order of business of the office are the same as when so fully described in the report of our predecessors a year ago, and are highly commended by the expert accountant employed by the auditors to examine the Treasurer's books and accounts. The impressive and serious fact with which we are confronted is the debt of \$116,000. In considering the significance of this condition, and its influence upon the immediate future of the work of the Board, we must give proper weight to the fact that the country has passed through two years of phenomenal depression in every branch of industry and trade, resulting in almost inconceivable financial loss. We must, also, consider that, while some reaction has taken place from the severest depression, recovery will be slow and discouraging.

How shall the serious condition of the treasury be met? Can it be done by any form of retrenchment? Can anything be saved in the expenses of the home administration? We are satisfied that there is little if any room for curtailment here. Is too much money expended in bringing missionaries to this country and returning them to their mission fields, and in the education of their children? We cannot believe that much relief can come to our burdened treasury by retrenchment here. Our heads and our hearts demand that these consecrated men and women receive *humane* treatment at least, in these respects. Can any help come from clippings on mission fields? We are satisfied that this process has already been carried to its utmost limit. Shall the Board abandon some entire field of mission work? Nothing but a conviction that our churches have reached the limit of giving could lead to so reactionary a step.

What then can we do to meet immediate wants and largely increase future giving? We think that the appeals of the management to the constant and wealthier constituency of the Board during the past two years have been met in a spirit of self-sacrifice, and we cannot doubt that such appeals will continue to be met in the same spirit; but when these contributions have been made, we are liable to find ourselves still largely in debt.

Can we not adopt a new line of procedure and appeal, directly and in such a way as actually to reach substantially every one of the 500,000 members of the Congregational churches of the land, for a sum so small for each one, in addition to regular annual gifts, that all could respond, or, in case of a shortage from weak churches, such deficiency to be made up by stronger churches? A contribution of fifty cents from every member of our churches would give us \$250,000, and vastly increase the interest felt in the great work of the Board.

If these suggestions meet with favorable consideration, will not the management be justified in employing several agents, who shall give their whole time to carrying out this plan with vigor?

Another method of filling our depleted treasury has been brought to the notice of your Committee. This plan contemplates securing a large number of persons in different parts of the country who shall pledge themselves in a small sum to make up any deficiency that may exist August 31, 1895. This suggestion may seem worthy of adoption, as supplementary to those first named.

The Committee on Home Department, Rev. Dr. James Brand, Chairman : —

The Committee appointed to consider the statement of the Home Department beg leave to report that in their judgment, in spite of the fact of a greatly increased debt, in spite of the fact of general financial depression, in spite of the fact of a great war disturbing the missionary enterprises of three countries, we have to-day just as great reason to adore and bless God for the success of the past year, and to look forward with unabated hope and courage to the future as we ever have had. Your Committee rejoice in the thought that the stupendous task in which we are engaged is God's work; it is lying on God's heart; that his promise is still sure. Christ is to see of the travail of his soul and be satisfied; and we are to come out of all our financial troubles and do successfully our share in securing that infinite satisfaction. We rejoice, moreover, that after years of conflict we are come together to-day, a united body of God's people, seeing eye to eye and able to work hand to hand and heart to heart. This is a guaranty of God's favor in our work.

We wish, also, as another sign of hope, to express our appreciation of the distinguished abilities and Christian wisdom of our new Secretary of the Home Department, whose tedious labors through the year and admirable report of their results, we feel sure, have inspired confidence and met the approval of all.

The excellent reports of the District Secretaries, Drs. Creegan and Hitchcock, in this department indicate the same untiring fidelity to a most difficult undertaking which has characterized other years. But it becomes plainer every day that no such agents can meet the demands of the cause. They can only direct the work. The real responsibility rests upon the pastors of the churches, who alone have access to the masses of the people.

We rejoice in the forty-four new missionaries sent out during the year, but regret that only thirteen of the number were men. The burden of the appeal must be made to young men.

Fortunately for us, the general financial problem of the Board has been put into the hands of a special committee and is not for us to discuss, except to call renewed attention to the very careful and moderate demand of the Home Secretary for "an increase of at least \$75,000 in regular gifts, as an absolute necessity in order to simply carry on the work in its present condition."

When we consider, however, the "particular problems which the Prudential Committee have to face daily—the making of appropriations of \$129,000 below what the missionaries felt to be necessary to meet their inviting opportunities; and the devoting of only \$14,000 this year to causes for which last year \$45,000 was too little"—it is no wonder that this passage of infinite pathos crept into the report: "It is better to recall the worker than to crush him." Brethren! if we are Christians, we shall neither recall him nor crush him. It must not be. God helping us, it shall not be. If anybody is to be crushed, let it be somebody at home; not the hard-pressed men at the front. Some of us remember the afternoon of the second day at Gettysburg. When an orderly galloped up to Hancock at the left centre with the cry for help at the wheat field, instantly the order was given, "First brigade, left face! Forward, double-quick, march!" And after a breathless run we were at the wheat field, and terrible was the need. The Third Corps was broken and falling back in disorder, and the enemy's line was advancing up from the other side. They were driven back and the wheat field was saved forever to the American flag. Would to God that some such instant and swift movement could take place to-day, not to recall but to recruit and sustain our hard-pressed brothers at the front in this greater Gettysburg!

Then, too, there is the appeal of the young men and women who are asking for the order to march. What is the Board to do with them? The Secretary suggests two alternative propositions. One is, to go to the churches and the volunteer bands and say: "We cannot take you! We have no money to send you." The other is to say to these consecrated young people: "God bless you, come on! We will do as we always have done. We will examine you, approve and accept you, and send you, looking to God for the money." Is there any doubt in Christian minds which of these must be chosen? The first is a confession of surrender and defeat; the second is the bugle-blast of Christian faith. The first would not only crush the worker at the front, but also kill the enthusiasm of Christian hearts at home. The second will both save the men at the front and fire the hearts at home. Whatever might be the effect upon the mission fields, the churches at home can not, must not, face the peril of any backset to the youthful enthusiasm of missionary volunteers. The most potent argument that could be presented to the churches for money would be a hundred consecrated and approved candidates, crying to be sent. Though in a difficult position now, we are not to take any action that will blight the fruitage of the future. We leave the pertinent suggestions of Secretary Daniels, as to the raising of funds, to the special committee to whom they belong; hoping, however, that if no legal complications prevent, the remainder of the Otis bequest may be applied to the liquidation of the debt, and that that be made the signal for an immediate, swift, and mighty effort to sweep away the remainder of the debt, so that we can rush upon the future with free hands and a great faith in Christ and his Church. However that may be, your Committee urge with intense conviction that there be no backward step, no checking of enthusiasm, no discouragement. The day is full of hope. The debt is not to cool our courage, but to fire a loftier heroism. The churches need the very impulse and uplift which these difficulties, met in the fear of God, will give them.

"Judge not the Lord with feeble sense,  
But trust him for his grace;  
Behind a frowning Providence  
He hides a smiling face.  
  
Ye fearful saints, fresh courage take!  
The cloud ye so much dread  
Is big with mercies and shall break  
With blessings on your head."

Let our watchword still be "Forward! double-quick, march!" just as much as if there were no debt, and no stormcloud over our heads. Your Committee believe that the marvelous opening of the world to the gospel of Jesus Christ is not a freak of nature, but a decree of God, and that these present embarrassments are speedily to pass away; war clouds in China will ultimately leave the empire more open

to the gospel than now, and that the lifting of the financial cloud at home will soon bring a larger income to the Board than it has ever yet received.

Years ago Leverier and Dr. Galley, of Berlin, reasoned from the observed perturbation of certain planets in their courses that there must be an undiscovered planet somewhere in that region of the sky, and with true scientific instinct turned their telescope to the spot and found the planet Neptune. We suspect that the renewed dedication to Christ of ourselves and our possessions will prove to be the *undiscovered* planet that will explain the perturbations of this branch of the kingdom of God.

The special Committee on the Financial Condition of the Board, Rowland Hazard, Esq., Chairman : —

In the limited time at the disposal of the Committee a detailed report is impossible, but after a full conference with the Treasurer and an examination of his printed account, the Committee finds the condition of the finances to be as follows : —

The debt stated in round numbers is \$116,000. The value of the free assets in the treasury is \$80,000. The balance of debt is \$36,000, and against this balance the Board holds salable real estate to nearly three times this sum. The free assets are securities belonging to the Otis Fund. No conditions are attached to this fund, and, if the Board so voted, these securities could be sold and the proceeds applied to the extinguishing of so much of the debt. But the Committee fails to see that this course would accomplish any real good. Money can be borrowed on these securities to an amount approximating their real value so that the Board can obtain the use of nearly as much money by borrowing as it can by selling. The rate of interest on the borrowed money under present conditions is about three per cent., and may be safely calculated at not more than four per cent. The securities pay about six per cent. interest on their full value. By borrowing, therefore, instead of selling, not less than two per cent. per annum on \$80,000 will be saved.

Furthermore, the fact of having this mass of securities to fall back upon and to raise money upon in an emergency is a source of strength and gives ease and security to the financial management. It is a sort of balance-wheel, which gives steadiness and uniformity to the operations of the financial system.

A further reason for not selling is that the securities are increasing in value. The Committee, therefore, reports back the resolution which was referred to it, and which provided for the sale of these securities, with the recommendation that it do not pass.

Looking at the general financial condition the Committee fails to discover any grave cause for alarm. The amount of debt is not so large that we need give way to despair. We have been passing through a period of very great business depression. A revival of trade is sure to come, and with it increased contributions will flow into our treasury. The Committee does not venture to prophesy, but it is more than probable that proper effort will produce a very considerable increase in our receipts even for the current year. A slight examination of present conditions makes it evident that the constituency from which the Board derives its revenues must be enlarged. In some of our States less than half of the Congregational churches are contributors to the treasury of the Board. In these States a majority give nothing. This is in marked contrast to what has been accomplished by the admirable organization of the Woman's Board. Your Committee cannot believe that this is due to an intention not to give, and it recommends that a persistent and systematic effort be made to enroll every Congregational church and every Congregational church member as a contributor to the Board. It is not a question of giving much. It is a question of giving something. The many mites will bring with them a special blessing and the treasury will be full. In view of the necessity of carrying on the present work of the Board and the pressing demands for its enlargement, your Committee recommends that the expenses of administration and agency be reduced to the lowest possible limit. The Committee offers the following resolutions : —

*Resolved*, That the resolution submitted to the Committee in regard to the sale of the Otis Fund be not adopted.

*Resolved*, That a coöperating committee of three residents of Chicago, and a second coöperating committee of three residents of Boston, and a third committee of three residents of New York be appointed whose duties shall be to increase the contributions to the treasury of the Board, and to organize and appoint sub-committees in their discretion for carrying out the plan of obtaining contributions from every church and from every church member. The field of operations of the Chicago coöperating committee shall be Michigan and the States and territories west. The field of the Boston coöperating committee shall be the New England States, except Connecticut. The New York field shall be the Middle States and Connecticut and Ohio. These Committees shall be appointed each year and the first members shall be named by the President of the Board within thirty days after the adjournment of the present session. These committees shall report annually to the Board.



Committee on the Missions in Papal Lands, Japan, India, and European Turkey, Rev. S. C. Bartlett, D.D., Chairman : —

Your Committee does not deem it necessary or expedient to consume the time of the Board or abridge the opportunities of the various speakers by any expansion or repetition of the well-considered statements of the Secretary. They would simply and briefly call attention to certain points for the sake of special emphasis.

That portion of the survey referred to your Committee relates to the missions in Mexico, Spain, Austria, European Turkey, Japan, and India in its several divisions, the Marathi, the Madura, and the Ceylon missions. In each case the Secretary not only speaks with hopefulness and strong encouragement, but renders definite and valid reasons for the encouragement he gives. We are particularly impressed, not to say surprised, at the favorable indications in Mexico and even in Spain, and above all in Austria, where so many obstructions have been encountered and overcome.

Your Committee would not fail to speak with earnest commendation of the firm stand taken by the American minister at Constantinople in maintaining the rights of our missions in European and Asiatic Turkey, and of the firmness with which he has been sustained by the government at Washington.

The Committee have but three suggestions to make : —

1. That the Prudential Committee consider the expediency of enlarging the working force in Spain, where now, as they understand, but one missionary is employed.
2. That the Prudential Committee consider the expediency of adopting measures for securing, at no distant day, self-support for the Ceylon Mission, so long cared for and now so well supplied with native agencies, thereby releasing the annual sum of \$18,000 for other and newer fields.
3. That the Prudential Committee use all suitable influences to induce Mr. D. L. Moody to accept the unanimous invitation which comes from Japan to visit those churches, and bring home to them in this critical stage of the missionary work the pure, simple, and practical gospel of our Lord and Saviour Jesus Christ.

Committee on the Missions in the Pacific Islands, China, Africa, and Asiatic Turkey, Rev. Smith Baker, D.D., Chairman : —

The object of these Committees is to call the attention of the Board to any important facts mentioned by the Secretary, and to recommend any action which such surveys seem to require concerning any portion of the field reviewed.

Secretary Smith's paper was so cheerful and hopeful, not only in its general tone but in each particular part, that your Committee felt at first there was not much for them to do but to congratulate the Board upon the prosperous outlook in all the missions mentioned. Certainly it is a most delightful fact for our faith and our hopes that, notwithstanding so many discouragements at home, the missionaries are bravely, cheerfully, and hopefully pressing forward their work. While the Secretary's survey asks for no special recommendations and calls for no particular action, your Committee offers the following resolutions suggested by the paper : —

*Resolved*, That the Board place upon record its thankful appreciation of the invaluable service done by Dr. and Mrs. Bingham in giving to the people of the Gilbert Islands the entire Bible in their own language, recognizing in their accomplishment another illustration of the value of patient scholarship in missionary work.

*Resolved*, That our sympathies are extended to and our prayers are offered for our missionaries and their families in the now disturbed empire of China, with the desire that in their brave faithfulness they may not too greatly imperil their lives, but with a cautious faith avail themselves of the protection of the treaty port till the storm of war shall have passed. We do this also in the completest confidence that the conflict now going on between those two great Eastern empires is only another instance of our heavenly Father causing the wrath of man to praise him, in opening the entire kingdom of China to the freest access of the messengers of the Prince of Peace. We also urge our secretaries to call the attention of the generous friends of missionary education to the importance of more and immediate aid for the North China College. Five thousand dollars there will bring greater fruitage to the kingdom of Christ than \$100,000 in our own land.

*Resolved*, That in the hopeful and progressive condition of the work in Asiatic Turkey we trust there will be no consideration of the reducing of our missionary forces. Your Committee feel, from the survey given to us, that we have more reason to be anxious for our own interest and faithfulness in meeting opportunities and obligations than for the faithfulness or success of our missionaries in the field.







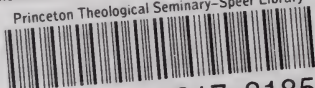


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